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TWO HUNDRED GENUINE INSTANCES

OF

DIVINE HEALING

THE DOCTRINE EXPLAINED

Compiled and Arranged

By

A. L. BYERS

GOSPEL TRUMPET COMPANY

ANDERSON, IND.

KANSAS CITY, MO.

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*O Tender One, O Mighty One, who never sent away
The sinner or the sufferer, thou art the same today—
The same in love, the same in power, and thou art wait-
ing still
To heal the multitudes that come, yea, "whosoever will."
—Havergal.*

PREFATORY



THE testimonies of healing which are published herein are, in nearly all cases, such as have the endorsement, in writing, of eye-witnesses or of persons acquainted with the circumstances of healing. None without such endorsement have been selected, except where the one testifying is

well known to the compiler or the publishers. For reference purposes these endorsements, which accompanied the original manuscripts, are preserved by the publishers, who, with the compiler, wish the reader to feel that he may repose the fullest confidence in the testimonies given.

The part of the book that is descriptive and explanatory of the doctrine of divine healing is, for the most part, compiled from various sources. Besides a comparatively small amount of original matter, there are extensive extracts from the writings of J. W. Byers, and selections from articles which have been published in *The Gospel Trumpet*, contributed by G. P. Tasker, J. E. Forrest, J. C. Blaney, E. E. Byrum, J. W. Byers, and E. H. Ahrendt. There is also some selected matter from other publications.

Anderson, Ind., March, 1911.

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PART I

Two Hundred Genuine Instances of Divine Healing

A Cancerous Growth.

During the June camp-meeting at Moundsville, W. Va., in 1905, in the presence of many of God's holy ministers, I was miraculously and instantaneously healed of what we supposed to be a very large cancer. I did not have a regular physician to examine it, but many sisters saw it, and each remarked, "It is a cancer."

For over two years I had suffered much in my side, and for over a year I had not been able to lie on my right side. The growth was so large that it had become quite noticeable to others, and at the time I was prayed for it had eaten through to the outside. Just below the waist-line toward the front of my side was a place nearly the size of my hand which resembled honeycomb, there being so many holes. These were increasing fast in size. There was a place about the same size from my side toward my back. There was also a lump under my arm and one on the side of my neck. As soon as it had come through to the outside, I knew what my affliction was; but God assured me that it was for his glory, and when the time came for my healing, I had faith for the same. When I was anointed and the prayer of faith was offered, I was instantly healed. As I arose from my chair, I felt something give way. Presently I placed my hands on my side, and the soreness was all gone. That side was as small as the other. Upon examination, I found that the sores which a few minutes before were open and discharging were all closed up and that a dry, thin scab or scale had formed over the place. The same evening while I was bathing,

this all came off, and the place was clean and whole. Only the scars were left. I slept all night on my right side. From that hour until now I have not had a pain or symptom of the old trouble. Unto God be all the glory.

Healing of While coming down a steep icy hill
Broken Bones. at Rice Lake, Wis., I fell, breaking my arm, splintering the bone, also breaking my thumb and dislocating the entire wrist. These injuries caused such intense pain that, notwithstanding the prayers of the believers who were with me, I repeatedly fainted away. It was four o'clock in the afternoon when the accident occurred, and it was seven o'clock before they got the bones set. Then we immediately obeyed Jas. 5:14, and in about one-half hour I was on my way to meeting. I preached as usual. Truly, God got much glory out of the signs following (as he had been sending forth his word on that line), and the mouths of the gainsayers were stopped. None could fail to see that truly our God is mighty to heal. I used my hand and arm as usual, with only a little inconvenience, and that was caused by my thumb not being properly set. But God kept it from paining me until the close of the meeting, when it began to become inflamed and gave me very much pain. All night it continued to grow worse, and my whole arm and shoulder became inflamed. I thought all the time that it was only the enemy tempting; but soon after six in the morning, while I was in earnest prayer, God clearly showed me that he was only answering my prayer of the night before. When praying for him to heal my arm, I had earnestly prayed that if any part of my arm was not properly set, God would not heal that part, as I wanted a straight arm to glorify him with. Upon examination the improperly set part was soon found and set and much sooner healed. In less than one hour all inflammation was gone,

and I began using my arm. How much better it was to carry my trouble to Jesus and let him take it away than to trust to earthly help and carry my arm in a sling!

For several months before the above accident my body had been failing, on account of hard work and exposure in this cold climate, and that, together with the severe shock caused from the fall was bringing on nervous prostration, and my body was completely giving out. Suggestions were made by nearly every one to quit the field for a while and go home and rest, but instead I requested prayer in behalf of my body and for divine guidance. The same day they prayed for me, I was out to three meetings, doing some of the preaching and other duties of the day, and I have continued in the work ever since, missing only four or five meetings in all.

Mrs. Della Fry.

Fennville, Mich.



"Found a Better Physician." After serving my country two years in the Civil War I was mustered out of the army in the year 1865. Through the exposure of this service I was seriously affected with what is known as army dysentery, which grew with the years into chronic diarrhea, acute indigestion, dyspepsia, and general debility. I spared no means in securing the best medical aid available. In the year 1877 Dr. Agen, of Walla Walla, Wash., who had been treating me for some time, finally refused to give me any more medicine. At his suggestion, in the month of March, I secured a few cooking utensils, packed my blankets, and got a man to take me to the Blue Mountains in eastern Oregon, where I camped out in an old rail shanty. I was unsaved, not having as yet given my heart to God. Out here I had plenty of time to meditate, my only company

being a few of the Lord's chipmunks, which daily came in through the cracks of my shanty and fed on what they could find on my scanty board. I ate only thin Graham mush without milk or butter, and pulled some mountain-tea and steeped it in a tin-cup for my drink. Here at this time I gave my heart to God, and he blessed me much in both soul and body. I began to realize what I had missed by staying away from my dear Savior so long. In a few weeks I had recovered my health sufficiently to do common labor once more. In the fall of this year I was married.

Most of the time my health was very poor, and in the year 1892 I found myself a physical wreck, unable to work and my health all gone, with a wife, a daughter, and a son. My wife and daughter were in very poor health also. I had employed the best physicians the country afforded. In the fall of this year we heard for the first time the full gospel of the oneness of God's people and of divine healing of the body as well as of the soul. We all praised God for the light and rejoiced in it, and we set about to meet the conditions. The first thing we did was to rid our pantry shelves of all the medicine-bottles of all sizes and kinds, knowing that God does not need the help of either drugs or doctors. Some were empty, some half full, and some contained such bitter stuff that we had used but little of it. I think there was nearly a bushel basketful. As soon as we had emptied them all out in the alley, I untied our milch cow, led her off, and turned her over to Dr. Gains, our family physician, to settle our doctor-bill. I told him that we had found a better physician. He said that he was glad, and asked me who it was. I told him that it was Jesus. He replied that he thought so too. Since then Jesus has been our family physician.

Soon after this I called for the elders of the church,

according to Jas. 5:14. I was anointed with oil in the name of the Lord Jesus, and, after the laying on of hands and prayer, I counted my body healed. I did not feel any immediate change, but simply reckoned the work done. In a few days, however, I was fully conscious that I was well, body and soul. At the same time the Lord restored my eyesight, so that I have not had to wear spectacles since, though up to that time I had had three changes of glasses.

I am now over sixty-five years of age, and since I accepted this gospel light, I have not taken one drop or one powder of medicine, nor have I missed a single meal from ill health. Shortly after my healing, the Lord called me into the ministry, and since then I have worked for him, both in laboring for souls and also in hard manual labor, often from ten to fifteen hours a day. I have never suffered any from those old complaints, and I am a sound and well man today.

James Bamford.

3906 Woodland Park Ave., Seattle, Wash.

Dec. 25, 1909.



**Catarrhal
Consumption.**

In August, 1897, I was taken very sick. A doctor diagnosed my case as kidney-trouble of a severe nature, and gave me medicine. His remedies did me no good. Continuing to grow worse, I consulted two other physicians. They declared my trouble to be enlargement of the liver; and when their medicines failed to give me relief, they advised me to go to a hospital and have an operation performed. Not wishing to risk my life under the knife, I then took a long treatment of patent medicine, but I experienced no benefit. Headaches, dizziness, indigestion, weakness, and despondency nearly disqualified me for business. I was a constant sufferer,

and my life was slowly wearing away. During another bad attack I consulted another doctor, who concluded my disease was of a catarrhal nature, bordering on consumption.

After two years of almost constant suffering, as a last resort, I was taken to Spencer Hospital, Meadville, Pa., where I employed two of the best physicians in that city, and received the care of a trained nurse day and night. They gave me a liquid diet, treated me with modern appliances, and did all for me that could be done; but I continued to fail. However, after months of steady pain I at last gained a little strength, and returned to my home, after being in the hospital even two hundred days.

I was better for some months, but soon the old pains returned, and I kept my bed most of the time for twelve months, during which period I took as many as six different kinds of medicine at a time. At the end of that year, having gained somewhat in strength, I started for Colorado Springs, Colo., but I was taken worse on my way and was obliged to return home. After having another hard sick spell and again gaining a little, I went to Battle Lake, Minn., in 1902, hoping to obtain a benefit from a change of climate. Although doctoring there with a specialist on bowel-trouble, I still grew worse, and I had to be brought to my home in Cambridge Springs, Pa. Nineteen days after my arrival home from Minnesota I was taken again to the Catholic hospital previously mentioned.

Truly, I was a pitiful object to behold, being reduced from a strong man to a mere skeleton. I was given up to die, and my wife and many friends came and bade me good-by, expecting to see me no more. My disease was now pronounced consumption of the bowels. They washed my stomach as often as I could stand it, but at last they gave up all hope.

Friends who believed in divine healing wrote me that if I would trust in God, he would raise me up. As a last resort, I began studying upon the subject. After renewing my consecration I decided to trust in God for my healing. I wrote to Elder H. M. Riggle, of New Bethlehem, Pa., asking him to come and anoint me in the hospital; but the day after I wrote to him, smallpox broke out in the hospital, and, it being immediately quarantined, the brother could not come. He wrote me, however, to be of good courage and to believe in God. I began to call earnestly upon God, and on a certain evening, while praying earnestly, I reached a place where I believed that God actually healed me. Immediately I received a shock as if having suddenly come in contact with a powerful battery, and at that moment, like the woman of old, I felt in my body that I "was healed of that plague." Although very weak in body, yet I felt strong, and I went quietly and peacefully to sleep. I gained rapidly in strength and was soon walking about.

When the quarantine was raised, the doctor and the nurse, with stomach-pump, etc., came into my room; but they had to ask me to go to bed, instead of propping me up with pillows. When the washing was over, the doctor told my nurse that my stomach was in a normal condition for the first time since under treatment, and, when leaving the room, he turned and said to me, "Young man, you need no more medicine; eat, drink, be merry, and get well."

I have not attempted to describe the suffering I endured during those five years of sickness, neither can I write the effect produced and the gratitude I felt when the doctor's words attested to what I knew had taken place. In a short time I was at home among my friends again. I was in the hospital, in all, 367 days. The report of my healing spread rapidly. People looked on me

in amazement. They could not but admit that indeed a notable miracle had been wrought in their midst.

Seven years have now passed since I was healed, and I have never taken any medicine since that day. I am saved, sanctified, and laboring earnestly for the salvation of souls, teaching one Lord, one faith, and one church; believing that time has no effect on the character of God, on the ability or disposition of Christ to save, or on the power of healing in the blood. The Bible teaches that divine healing is to be enjoyed by believers unto the end of time.

J. Grant Anderson.

Franklin, Pa., Jan. 1, 1910.



**Muscular
Rheumatism.**

In October, 1900, I became afflicted with muscular rheumatism. At first my back and hands began to pain me, then other parts, and finally my entire body was afflicted, causing severe pain, insomuch that I became helpless, and had to be turned in bed by others.

Prayer was offered in my behalf a number of times, and I would receive temporary relief. After three weeks of terrible suffering, while I was lying on my bed one Sunday talking to the Lord about my case, he assured me that I should be healed that day; and, true to his word, he healed me that same afternoon. Sister Clara Luther (now Fleenor) and our daughter Abbie were in the adjoining room singing some soul-stirring gospel hymns, which stirred my very being, and God sent his healing power through my entire body. I leaped from my bed shouting, "I'm healed! I'm healed!" Praise our God forever!

The next day (Monday) I resumed my duties at Station B of the post-office, where I was employed. During my absence much of my work had accumulated,

so as to cause me to become busy immediately on my return; and, being so taken up with duty, I really forgot to tell what the Lord had done, as I had promised him. Consequently, after three days the awful disease returned, seemingly worse than before. At first, I could not understand why, but, by and by, it occurred to my mind that my promise to God had not been fulfilled. I told the Lord that it was not intentional disobedience and that if he would forgive and heal me again, I would not fail to tell of his wonderful power, and I have kept my promise. After five more days of intense suffering the dear Lord said, "It is enough," and he swept away the awful disease by his mighty healing power. Although the following week was a very damp, rainy one, I walked back and forth a half mile twice a day to and from my work through the rain as if I had never had the rheumatism. I can truly testify that during the nine years that have passed since then, the Lord has kept me free from this terrible disease.

W. N. Meyers.

2700 West Main St., Louisville, Ky.



**Saved from a
Consumptive's
Grave.**

I spent the summer of 1907 in Oakland, Cal., and while working in a damp place I contracted a cold, which settled on my lungs. I arrived home in Fresno in September and on the 17th of that month I took my bed with what a doctor pronounced tuberculosis. I had every symptom of quick consumption. I was taken with hemorrhages and continued to have them. Sometimes I would have two hemorrhages during the night and two during the day. My folks kept an ice-bag on my chest all the time to keep the hemorrhages from coming. I also ate cracked ice for the same reason. My feet and

hands would become almost as cold as ice, and those who waited on me kept hot lids at my hands and a hot-water bottle at my feet all the time. My fever was 102 and 103 every day and continued so for about two months, when my folks finally got it lowered. I coughed almost constantly day and night, and the phlegm was full of blood. Naturally, some of the blood passed into my stomach and it became affected. The doctor gave me medicine to wash my stomach out. My heart bothered me somewhat. One day I took such a severe pain in my heart that one some distance from the house could hear me breathe. What I suffered physically only God and I know. There was not one moment when I was free from pain. I could not sleep or rest either day or night. I had night-sweats. During the first part of my sickness I was not able to sit up long enough for the nurse to make the bed; I would faint. The doctor gave my relatives no encouragement for my recovery. In less than a month's time I had become reduced in flesh until I did not weigh one hundred pounds, while my usual weight had been about one hundred and forty pounds.

I was in this condition for about six months and was unsaved. Truly, the time to make our peace with God is when we are well and strong. "Today is the day of salvation." It is only through God's mercy that I was ever spared to get saved. I was a self-righteous sinner, and I had been all my life. I did not realize that Christ is the only door to heaven and that if one wishes to enter in there, he must come through our Savior. Finally I realized I was not in a fit condition to die, and I began to seek the Lord. My cry was, "Lord, be merciful to me a sinner." I saw my self-righteousness as filthy rags in God's sight. As conviction rested upon my soul, I faced hell, and I never want to face it again. After I began to seek salvation I was very

much afraid I should die before obtaining pardon. Thank God for all his dear children that he sent to visit me. They were a great comfort to me. I did not know anything of the church of God. At first, I knew very little of salvation or of the way to obtain it. Up to my ability I made my wrongs right. After my part was done, I was encouraged to believe, and then I received the witness. In a few days my faith increased and the witness increased in brightness. I knew I was born again.

But I still lay there on my bed not able to even sit up. I was very weak and frail, and it hurt me so to breathe. I used to say I should be glad if every breath could be the last one I had to draw. The saints prayed for me. I believe that the disease was rebuked the first time God's children offered prayer for me, because I began to amend gradually almost from that very hour. I received clear witness of my healing some time before it took place completely in my body. I felt God's healing power in my body many times. It was a feeling like that of electricity going through my body, and today when in any place where a prayer is being offered in the Spirit, I still feel that touch in my body. The things and conditions in my body which were most against me were instantly healed in answer to prayer. Nearly every organ in my body seemed to be affected in some way. The doctor had said that as I got stronger, conditions in my body would regulate themselves, but I failed to get any stronger until in answer to prayer these conditions were instantly healed, and then I began to gain in strength.

I thank God that he raised me from the dead both spiritually and physically. I was dead in sin, and God saved my soul, and I was certainly as near dead physically as any one ever has been and yet lived, and God healed me.

As I began to move around God helped me in everything. One of the first promises that God gave me was, "As thy days, so shall thy strength be," and up to this present day that promise has never failed me. I was so frail and weak, and some days it seemed I could never go through, but I clung to that promise, and at the close of the day I found that through God's mercy and goodness I had been able to go through. During the spring of 1908 I began to walk about. Though my strength seemed to increase rather slowly, yet it was marvelously fast for one who had been so near death. I gained in flesh also. I have the assurance in my soul that I shall stay healed. My living at all is such a miracle that many unbelievers say I never had consumption, but they know how low I was and that the doctors said I could not live. I am alive and well and able to work, which I never dreamed of being able to do again. And do not have even a trace of hemorrhages.

Inez Sturtevant.

Fresno, Cal.



**Very Low with
Consumption.**

At one time I had consumption. While at Velpen, Ind., I was taken with high fever and night-sweats. I was very sick, and it was all I could do to get back to Louisville. I had had a cough for about a year, but had not thought it was of a serious nature. After reaching Louisville I went to a sister's home, and there remained until a number of the elders gathered around my bed and prayed for my healing. I was taken on a stretcher to a home on a very quiet street, and there the dear Lord healed me. I was unconscious at times. One sister said she would never have known me, I was so changed; but,

praise our God! he can even raise the dead. I was so nearly gone that I was unconscious. A physician was called in. He said I could never get up and wanted to give me medicine, but it was refused. My case was in God's hands, and he did a miracle for me. When the mighty healing power of God came, I arose from my bed and, walking the floor, shouted the praises of God. I can still feel this in my soul.

**Catarrh of the
Stomach.**

Several years after this I was taken with severe stomach-trouble. I was at Sister Emma Meyers' home in Louisville during my illness this time. For five weeks, I lay in bed. Dr. Quinby, of this city, was called in, and said it was only a matter of a few days with me this time. We thought my time had come. My suffering being so severe I wanted to die. Life ebbed low. While I was pleading for Jesus to take me it seemed I could see him. I felt sure he was going to take me and raised my hands, still pleading, and Sister Meyers was standing at the foot of my bed. She said I looked as though I was almost transformed, but all at once Jesus vanished from me. I felt strengthened by the mighty hand of God, and grew stronger until I was able to be taken to my daughter's at Batesville, Ind. I thought sure when I was permitted to see my two daughters, the Lord would take me. Then I grew worse and worse until it seemed I was sinking. They became uneasy and at one time called one of the prominent physicians. He said I never could get well, and after a thorough examination, pronounced the disease to be catarrh of the stomach. He told my daughter that no doubt if they could take a glass and look at my stomach, they could see it was raw as a piece of beef. Oh! how I suffered! I lay with a burning fever from morning till night. I could take but little nourishment. But praise God! he raised me up again right among all of those unbelievers. The

people flocked in to see me when I was so low. After I was healed, one woman said she had not expected to see me go out of that home until they carried me out. When I went out, I walked out, and I am still walking and praising God.

Libbie Givan.

Louisville, Ky.



**Instantaneous
Healing of
Consumption.**

In December, 1902, I took a severe cold, which settled on my lungs. From that time I coughed very hard. Some time afterward I was called to the bedside of a dear friend and sister in Christ, who was near death's door with consumption and who soon died. My lungs being at that time in a bad and irritated condition, the consumptive germs went to work very fast in my case. Before I became so bad I kept thinking I had only a bad cold and bronchitis.

We were in the work with O. B. and Mattie Wilson, and my work was mostly on divine healing. I did not get the victory over that cough, but grew weaker and began having lung-chills and night-sweats about two months before I took my bed. On the last Sunday night before I took my bed I preached on our privileges in the gospel. I coughed very hard all the time I was talking, but at the close of the lesson I told the audience it was the duty of each sinner there to repent, the duty of each converted person to go on to perfection, and that, thank God, it was my duty and privilege to be healed and that I was going down before God for perfect soundness. I saw very plainly that unless God healed me, I should never be healed, but I believed he would heal me.

After that Sunday night I took my bed and was not able to sit up for three weeks. I began having smother-

ing spells, and during the first three nights it seemed that I passed through the valley and shadow of death. I gave myself up and plainly saw that unless God would have mercy on me and lengthen my days, I should soon die.

As yet I had no evidence of my healing, but I was trying to say, "Thy will be done." In my imaginations I could see myself smothering to death; I could see my cold hands and feet, my little box and narrow grave. Then I saw my husband in his loneliness, and my dear children without a mother. Oh, how sad I felt! The third night I prayed all night. On Wednesday morning about three o'clock I prayed through to victory. Then, oh, what glory thrilled my soul! I began to talk to my husband and told him that if the Lord wanted me to go home, the grave would be such a sweet place to rest; that my faith then took in an existence in glory; and that if he wanted me now, he would provide some one who could do better by my sweet boys than I, also comfort my husband. When I thought of the gospel work, I knew that God could raise up some one that could more than take my place.

I had passed through the valley of the shadow of death and had a deep amen in my soul to the will of God; but, praise the Lord! when I became thus submissive, God sent me the evidence that he was willing to heal me. I then sent to Bro. E. E. Byrum for an anointed handkerchief. They placed my request before the camp-meeting at Moundsville, W. Va., which was going on at that time. I gave myself ten days' time to receive the anointed handkerchief, also for Bro. O. B. Wilson and wife and Bro. J. W. Youngblood to come and be agreed with me in prayer. During this time Husband and I were earnestly sinking down into God, willing to be taught at his feet. My body became weaker every day, but the glory of God so filled my soul

that pain was pleasure. It seemed the nearer I got to glory, the greater the victory.

Sometimes it would seem hard to pray for healing, because of a desire to get nearer heaven. My morning chills were growing harder all the time. I would begin to cough about two or three o'clock each morning and would continue coughing all day. The quantity of matter expectorated was at least one quart every twenty-four hours. On Wednesday morning I began to cough about three o'clock and coughed very hard until about seven, when a deadly aching sensation seized me in my chest and scattered all through my lungs. I began chilling; my hands settled blue to my knuckles, and my right eye was drawn. I thought for a time I was going to pass away, but soon the blessed assurance came that He would spare my life. I suffered intensely till about one o'clock, then I got better. I had told them I would be healed on Friday, and I believed it and would count the days. When Friday came, I was very weak. When the appointed hour for my healing arrived, we began meeting. They sang the inspiring hymn, "How firm a foundation, ye saints of the Lord"; then Brother Wilson led in prayer. I knelt at the side of my bed. When Brother Wilson ceased praying, I felt an inspiration of prayer. I told the Lord that though I was willing to pass from time to eternity then, yet since I had preached divine healing all over this country, and since I had a family, I believed that it would be to his glory, to the furtherance of the gospel, and to the encouragement of precious souls for me to be raised up as a witness of his healing power. Then the mighty healing power of God touched my body and paralyzed my flesh from head to foot. I said to Brother Wilson, "I am ready to be anointed." He took the anointed handkerchief and touched it to my forehead. It was like a stroke of electricity. The power was so great that it laid me helpless

for the space of an hour. My entire flesh felt like a hand or foot when asleep. My body was undergoing such a change I felt that another iota of power would be more than I could bear. I felt that humanity was too weak to live under a direct touch of God almighty on the human flesh. I then began to get my eyes open to what it would mean to stand in the awful presence of God. I thought of Moses on Mount Sinai. After talking with God, Moses' face shone so brightly that he had to veil it before the children of Israel could look upon him, and God said no man could live and see the face of God. Then the Word says that those who remain on the earth at the coming of the Son of man shall be changed in the twinkling of an eye. Think of the brightness and power of God! How could you meet him with a stain of guilt on your soul? It is going to be a wonderful time when saint and sinner, rich and poor, small and great, stand before God.

Well, at the expiration of an hour this wonderful power moved off and I arose to my feet made every whit whole. It will soon be four years since the mighty healing power of God renovated my entire being and broke the power of disease. Today I am a sound woman. All glory be to God.

Louie M. Bennett.

Anderson, Ind.



**God No
Respecter
of Persons.**

I suffered for a long time from catarrh. It had become offensive.

While I was attending a meeting at Moundsville, W. Va., I told a brother about my affliction and how bad it was. He told me that he had suffered from the same disease and that the Lord had healed him. He encouraged me to seek the Lord for healing. I told my kind heavenly Father that he was no respecter

of persons; that if he had healed that brother, he could heal me; and that I just believed that he did. He touched my body and healed it, and I am well today.

He also raised my little boy from death's door. We don't need any medicine; we have something better.

2500 Ninth Ave., Bessemer, Ala. D. F. Oden.



**Saved from the
Operating-
table.**

I was sick from infancy. My parents treated me when I was a child, but the remedies did not seem to do much good. After our marriage my husband spent hundreds of dollars doctoring, but I would get relief only for a little while.

Seven years ago this coming June I was taken down with what the doctors called a rare case of rheumatism. In 1903 I was as helpless as a little baby. Wherever I was placed, there I had to stay till some one came and moved me. No one but God knows what I suffered. I was afflicted till September. Then I got so I could go on crutches. I was up and down all that winter. In the next April I took to my bed again. The doctors said there was no hope for me unless I would undergo two operations, one for fibroid tumors, the other for female disorder. They would not say they could do me any good. The last time the doctor came, I told him I would let them know the next day about the operation, for it seemed as though I could not live any longer on account of my suffering. I was taking medicine every five, ten, and fifteen minutes, and then I could not get much relief.

After the doctors told me there was no hope for me, I began to search myself and to get my heart right with God; for I knew I had done things that were not right

in the sight of God, though I was counted a good member in the Baptist church. On the night of May 22 I surrendered all to Jesus and went to him as a little child would to its earthly parents and asked him to show me whether I should be justified in undergoing those operations. I saw myself dead, laid out on a cooling-board, and the doctors standing by my side. Then a voice said to me, "You have always said it was through me you have been spared thus far; why not trust me for everything?" The next morning I said to my husband, "No; those doctors are not going to operate on me." He wanted to know what I was going to do. I told him I was decided to trust God. Then he said, "I must go the first thing this morning and get your medicine." "No; you do not need to get me any more medicine," I replied. "Well, what are you going to do?" he asked; "for you know the doctor said to come the first thing this morning for your medicine." I told him that I was going to trust God and that if it was the Lord's will to heal me, amen, and if not, he would take me away. I would read my Bible and ask God to let his will be done.

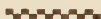
The more I read my Bible, the more light God gave me. I studied my Bible till God showed me his promise to heal. I read in the fifth chapter of James, beginning at the fourteenth verse, "Is any sick among you? let him call for the elders of the church; and let them pray over over him, anointing him with oil in the name of the Lord: and the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him." I said to Husband, "This does not tell me to send for a doctor nor to take medicine, either."

We were living in Cleo, Okla., then. Sister Mildred Dent, of Wichita, Kans., began a meeting on the 23rd of May, 1904, at the Missing Link school-house. Hear-

ing how low I was, she came to see me, accompanied by another sister. After prayer she told me to still trust in God, and said that she would be in agreement with me that by Sunday I would be able to come to meeting. On Sunday morning my sister dressed me, as I was too weak to do so myself, husband carried me to the buggy, and we went to the school-house, which was a half mile distant. After preaching Sister Dent wanted to know if there was any one present that desired help from the Lord. I said yes. The devil tried to make me believe that I was only going to make a fool of myself before that houseful of people, but the good Spirit still encouraged me. After questioning me according to the Bible, Sister Dent anointed me with oil, and she and Bro. Virgil Rather laid hands on me and prayed the prayer of faith. I was instantly healed. I took company home with me, got my dinner, and went back to meeting that afternoon and at night. I have been going ever since. Who would not serve such a wonderful God?

Mrs. Emily Brown.

Konantz, Colo., Jan. 15, 1910.



**Spent Every-
thing for Medi-
cine; No Relief.**

For twenty years I was a great sufferer from stomach-trouble. I spent all the means I could procure, yea, all my living, for relief. My parents also spent hundreds of dollars for physicians and patent medicines. But I found no relief, but continually grew worse. In December, 1905, I went to the best hospital I could find in St. Louis. After a critical examination the physicians pronounced my disease practically incurable, but said that if I would stay there twelve months and take a treatment every day, they might possibly cure me. Having previously spent all my means and being unable to

work to pay expenses, I could not stay. So I returned to my home without hope of health or life.

About this time, in January, 1906, the dear Lord, the sufferer's Friend, sent Bros. W. T. Seaton and J. W. Mason to our community, who preached to us the full gospel. I accepted it and yielded to God. He saved me and soon afterwards sanctified me. When I heard the truth on healing, my hopes began to revive. At this time I took one of my severe attacks. The brethren came and prayed for me. I was relieved, but not healed. My relatives, hearing of my suffering, came in the next day to see me. Brothers Seaton and Mason also came. Feeling that the time had come when the Lord wanted to heal me, I asked to be prayed for and anointed; and, praise the dear Lord! his healing virtue ran through my body, healing me instantly. My relatives were all present to witness the mighty power of God.

The Lord has added to my days four years, and I am still well and saved and able to labor and support my family.

Thos. H. Rideout.

Christy, Mo., Jan. 18, 1910.



**Heart-trouble
and
Consumption.**

For nineteen years I was a great sufferer from a disease that affected my heart. When I would lie down, my heart would beat so violently that I would have to get up. I was anointed and prayed for, and the Lord wonderfully healed me.

In 1902 I was in the last stage of that dreadful disease, consumption. I had night-sweats. There was hope for me only in the Lord. I sent for the elder. He anointed me and prayed and God healed me. I am now in perfect health.

A. B. Harney.

Bessemer, Ala.

**Floating
Kidneys.**

In January, 1903, I was sick in bed with floating kidneys, one of which had been loose twelve years. The doctor told me before neighbors that I would soon die, that there was no help for me.

We had heard of a remarkable healing at Burlington, Mich., of a woman who had been very low; and my husband, when earthly help had failed, persuaded me to have the saints come to pray for me. We knew nothing about the doctrine of healing, we being of the Lutheran belief. Bro. C. H. Eldridge, who was a minister living about two miles distant, came with his wife and instructed me and prayed the Lord to strengthen my body and mind so I could take hold of the Lord for healing. One week later they came and anointed me and laid on hands, and I have been fully raised to health. I am able to do my housework as well as ever in my life.

Tekonsha, Mich.

Mrs. August Myers.



**Medicine
Failed; God
Healed.**

When I was only a few weeks old, my mother discovered a rising in my head. My ear began to discharge. At times she could scarcely bear the scent. The older I became, the more severe grew the affliction. When I reached my twelfth or thirteenth year, my neck would swell even with my shoulders. For a week at a time I could not lie down. All efforts for my recovery failed, and I grew worse. By my twentieth year the affliction had reached my throat and lungs. Doctors said that my lungs were badly affected and that my time on earth was short. My lungs now caused me intense pain, equal to what I had suffered from my head.

I took everything that was recommended as being good for catarrh and lungs. I answered every advertisement

that I could find that promised relief. We spent all of our means for medicines. For eight years I wore a flannel cloth saturated in liniment on my lungs, sometimes a flannel and a plaster on my lungs, a plaster between my shoulders, a strip on my neck, and a strip on each temple. I sent and got an inhaler to inhale medicine into my lungs.

I finally became so affected that I would have to sit up in bed at night in order to breathe. My cough was very severe. On rising in the morning I would cough and spit until I would get so weak I could hardly be up. None but God knows what I suffered through these years of struggle for my life.

At last, Jesus as the bearer of our infirmities and sicknesses was preached in our community. At this time I was taking nine doses of medicine every day, yet knew that medicine could not cure my affliction. But God gave me an honest heart to accept his word. I sent for the elders, who prayed for me and anointed me, and the work was done; I was healed. I was well for the first time since infancy.

Four years have passed since the Lord healed me, and I am still praising God for health in both soul and body. His dear name is worthy of all the praise.

Christy, Mo., Feb. 4, 1910.

Mrs. Belle Bess.



**Accidental
Wound in
Body.**

In the year 1900, while working on the *Trumpet* Home at Moundsville, W. Va., I met with a serious accident.

While laying a floor in the second story of the building I accidently stepped on a board which had sharp ends. My foot went down through a hole in the floor, and I fell on the end of this board, which struck under my arm, making a deep, serious wound in my body, large

enough to insert two of my fingers. The blood flowed so freely that my strength was soon exhausted. Two brethren aided me in getting to the *Trumpet* office, a distance of about two or three blocks. Bro. E. E. Byrum was called, and he came at once, put his hands upon my head, and prayed for me. The flowing of blood ceased instantly, and I began to grow stronger immediately. I felt the healing power of the Lord upon me. In three days the wound was completely healed, so that I returned to my work on the building. Some of the men with whom I was working stated that when I left they never expected to see me back again. Praise God for his healing power!

C. E. Woods.

Anderson, Ind.



Running Sore. I was born in 1841. I have been trusting God eighteen years for my healing. I weighed one hundred and thirty pounds before the Lord healed me, but my weight went up to two hundred and twelve within eighteen months after I was healed. I had a running sore on my leg. I was living with my nephew, who said that if I ever got well without medicine, he would believe in divine healing. I told him that if I never did get well, I was going to believe God's Word, and that if I never saw any one healed, I was determined to believe the Word of God anyway.

My leg had been in bad condition for several weeks, and it was getting worse all the time. As we had no elders in the community, I wrote to the *Gospel Trumpet* family for prayer. This was Thursday. My affliction grew worse until Monday, when I got up well. I was extremely happy. I knew that something had happened or was going to happen for the glory of God. I just walked the floor praising God. I had forgotten all

about my affliction. At last, I slapped my hand on my leg, and truly it was well. Oh, praise our God! I took the cloth off and washed my leg. I haven't suffered any with it since.

**Injury from
Accident.**

While I was chopping wood, a small stick flew up and struck me in the mouth, cutting a gash in my nostril and clear through my lip and knocking one of my teeth, leaving it hanging by a small bit of the gum. I threw up my hands and said, "Lord, I need thee now." The blood ran freely. I put my pony to the buggy and drove three miles to Bro. F. M. Williamson's and tried to get him to sew up my lip, but it seemed that he could not. He anointed a cloth and closed up the gap and prayed the Lord to heal me. I went to bed and slept well all that night. The wounds never hurt me any more. To God be the honor and the glory forever.

Osyka, Miss., Jan. 13, 1910.

H. H. Parker.



**A Trial
of Faith.**

In the fall of 1907 our little darling Lottie of one year and three months took sick with pneumonia while Sister Mary Cole, my wife, and I were engaged in a series of meetings at Pardeeville, Wis. She took sick on Wednesday morning. We anointed and prayed for her, but God saw best to prove us, so withheld his healing virtue. We continued to pray. She seemed to receive a little relief at times, but in general she grew worse. On Friday, as she was very sick, we were fasting, and searching our hearts before God. We also sent a telegram to the church at Anderson and wrote to Chicago for prayer; but, for all the prayers, God withheld his power until Saturday afternoon, when death seemed to be staring us in the face. The blood in the veins of her face was so blue,

her eyes were almost set, and her breathing was so short and irregular at times that it seemed she was not going to breathe again. But we did not feel like sending for an earthly physician, as our confidence was too strong in God. We knew he was abundantly able to heal her, and his will was ours, although we dearly loved our darling and our hearts were pained at the thought of her departure.

We knelt and poured out our hearts to God. He seemed to let the real sorrows of death sweep through my heart, and I said, "Lord, must we let her go?" It seemed that was enough, for God took away all the sorrow and began to pour in encouragement. Then I said to Sister Cole, "Let us anoint her now. I believe God is going to heal her." So we did, and God sent the healing power. In about ten minutes the child sat up in her mama's lap and ate a piece of orange. She was perfectly healed and was as well as ever in a few days.

Oh! it pays to trust God. We should not be discouraged if the dear Lord does not see best to answer immediately; he may want to prove our faithfulness to him or have other reasons.

God is our family physician, and he has healed us many times.

B. J. and Ella Franklin.

Bryant, Wis.



**Devil
Possession.**

Five years ago the Lord wonderfully healed me of nervous prostration. I was a great sufferer for one year. I lay six days and nights and got only six hours sleep. Oh the suffering! Tongue can not tell it.

There being no saints around where I lived, I sent for Brother and Sister Eldridge, of Burlington, Mich. They lived two hundred miles from our place. When

they came and saw my condition (and by the help of God I saw it, too), they said that I was devil possessed. They obeyed the Lord, and I was delivered—was pardoned, healed, and sanctified. Praise God! I began to do my work, gained in strength rapidly, and I am enjoying good health and salvation.

Mrs. Elizabeth Mingus.

Manton, Mich., Dec. 27, 1909.



**Nervous
Prostration.**

Last winter I was taken down with nervous prostration, and through it I was saved. The Lord saw fit to let me down to death's door. For three weeks I could not talk and part of that time could not eat or drink. My breathing was so affected that I could hardly breathe, and was also so fast and loud that I could be heard in any part of the house.

I was anointed and prayed for by Bro. L. Sheldon, of St. Louis, Mich., and was healed.

No one knows but the Lord and myself what I suffered. I truly thank God for it all. We sometimes receive many precious lessons through suffering.

Bagnall, Mich., Dec. 27, 1909. Mrs. Ethel Randall.



**Lung-trouble
and
Other Diseases.**

After being treated by many different doctors for more than twenty years, all of whom gave up my case as hopeless, I have been raised out of the very jaws of death in answer to prayer. Besides a complication of other serious diseases, lung-trouble began to develop when I was about fourteen. After being treated by one of the best specialists for several years, I at last came down to what every one thought would be my death-bed.

As I had never heard divine healing taught, I did not realize that our blessed Savior is just the same today as he was in Galilee and that he heals all who come to him in faith. But the time came at last when the dear Lord favored me with some knowledge of his truth. A woman living not many miles away, who had for some time been very sick and had been given up by the doctors to die, was reported well and telling that the Lord had healed her in answer to prayer. She heard of my sickness and sent me two copies of *The Gospel Trumpet*, with the word that at my request she would visit me, which she did two days later. She told me her experience and encouraged me to believe the Lord for healing. She left me some tracts on divine healing and promised to visit me again soon. She seemed so conscientious and earnest about what the Lord had done for her in answer to prayer that I read her Bible references. I kept looking to the Lord, and a voice seemed to say, "Treat her kindly; I will help you out."

At last she said, "How is your faith?" I replied, "I believe you think the Lord healed you, but my faith will not bring me a blessing like that." I was in confusion, but the thought came quickly, "God is able to settle all this, and it is always right to pray." After much meditation and earnest prayer for the Lord to remove the doubts that hindered, the Lord had mercy on me and instantly healed me. I arose and walked and told my daughter that I believed the Lord had healed me and I could go down-stairs, which I did to the great surprise of the family. I was perfectly straight in my body and limbs, wherein I had been partially paralyzed, so that I could not stand on my feet nor straighten my body. The next day I drove six miles and walked one. Instead of the woman coming to see me Tuesday afternoon, I was at her house able to eat three full meals that day—something I had not done in fifteen years

without being sick afterward. This was more than five years ago, and I am still alive and well, and weigh 161 pounds instead of 118, as before I was healed.

Mrs. Annie B. Cokeley.

Petroleum, W. Va., Feb. 3, 1910.



**Healed of
Pneumonia
Fever.**

On Saturday night, Feb. 5, 1910, our pump froze up, and on Sunday morning I got under the house to thaw it out. I had to stand in mud and water, and I thereby contracted a severe cold. I was not saved at the time, although I had been a number of times previously to this, but each time I failed to get established. Even when in a backslidden condition, my heart was always tender toward the Lord. The very next day after I took such a cold, God talked to my heart, and I went away by myself and cried because I knew the way and was very unhappy when out of it. Oh, how I longed for a settled experience! but, apparently, I could not get it, so I decided never to try again.

That was on Monday. I became sick on Tuesday, and on Wednesday at noon I had to come home. My wife was saved, but of course I could not trust God, so I took medicine. I took every kind that the neighbors and I could think of that would do good. On Friday I was a little better, and I went to work at noon. At night I came home ill, and gradually got worse until Sunday night, when I was very sick. On Monday I sent for the doctor, and I felt somewhat better. Wife asked if she might get Brother Robold and some of the saints to pray for me. I wanted to in a way, but as I had made up my mind not to try again, I rather hated to. However, I told her she might. They came, and, of course, my heart being tender, in a few minutes I was all broken up. I thought of what a brother had said

at our assembly—"Let us drop into the arms of Jesus, and let him keep us, and quit trying ourselves." Well, they prayed, and God wonderfully saved me. They prayed God to cleanse my system of the medicine, and in ten minutes I threw it all off my stomach.

The Lord suffered me to gradually get worse, and on Wednesday I was so bad they sent for my father. Before his arrival I had two very bad spells with my lungs closing. It seemed I could not live. He came the next day, and at four o'clock the following morning my lungs were worse than ever before. My throat was practically closed, my tongue was stiff, and I was black in the face. I actually tasted death. My pulse almost stopped, for my heart almost ceased to beat. Brother Robold was sent for, and he and my father agreed in prayer. I do not know much of what they told me, as I lost consciousness. The sides of my throat stuck together. My wife put water into my mouth, and it stayed there, for it would not go down. I turned my head a little, and the water ran out; so she put some more in. They knelt down and prayed earnestly. God opened my throat, and the water went down, and I spoke for the first time in about an hour. They then anointed me and prayed, and in an hour I did not have a pain. I was so weak before that I could not help myself at all, but that morning, in an hour from the time I was the very worst, I did not have a pain. So I got up and walked out into the other room and back to my bed without any help, something I had not done for nearly a week. In a little while my wife prepared my breakfast, and I got up, walked to the table, and ate heartily. I remained a little weak for a few weeks and unable to work, but in a short time I was well and stronger, and I gained more flesh than I lost, which was about twenty pounds.

It was truly a wonderful case of healing. It con-

vinced our unsaved neighbors, so that they had to acknowledge God's marvelous power. They had to acknowledge also that the saints were really a Christian people, to work hard all day, and then come and sit up at night with me and see that our needs were supplied.

I expect to live for God always. I now have what my heart has longed for—a settled experience of Bible salvation.

Merton M. Merica.

1150 Eugene St., Indianapolis, Ind.



**Rheumatism
and Blindness.**

Three years ago last July God manifested his power in a marvelous way by healing me of afflictions, which, without a doubt, were past medical aid. My suffering was intense and was bringing me very near death. I had symptoms of rheumatism the latter part of May or first of June previous to my healing. My nervous system became affected, and every organ of my body seemed to be diseased. My eyes became strangely affected, but not until I became unable to be up, did I lose my sight. At first, when I became blind, I suffered no pain in my eyes; but after sight had been partially restored, and other suffering had become worse, I lost sight entirely, and with the greatest pain that could be suffered. From the first time that my eyes became sightless until God in his mercy healed them, eleven days elapsed. During this time it became necessary for me to keep my eyes bandaged with a black cloth and also to keep in a dark room. I suffered greatly. It was in July, in extremely hot weather, and I had to stay in a dark room, wear a suit of woolen clothing, and lie between all-wool blankets. My diet consisted of sweet milk with lime-water or some kind of medicine in it. I could not tell the number of doses of any kind of

medicine I took during the time, except of the strychnine—forty-eight doses.

On the eighteenth of July, realizing I could live but a few hours longer in that condition, I obeyed Jas. 5:14, 15, calling for Sister Matthesen, of Moore, Okla., to come and see me. At that time I was saved, and God impressed me that I should be benefited through Sister Matthesen's prayer. I did not know that God heals the sick and afflicted without aid of medicine or remedies. Brother and Sister Matthesen and Sister McLennan at once got ready and drove over to see me. They came very quietly into my room, and Sister M. encouraged my faith by reading a few scriptures to me. They then knelt, laid hands on my eyes and body, and prayed the prayer of faith. While they were yet praying, I felt the healing virtue of God pass through my eyes and body like an electric shock, taking away all pains. In the presence of my father, mother, and sisters, who were in the room while prayer was being offered for me, I rose up in bed unassisted and removed the cloth from my eyes and beheld, for the first time in eleven days, the bright sunlight.

Since then I have had better health than ever before in my life, and my eyes are strong enough that I can read the finest print, and I have unlimited use of them each day.

(Miss) Orry E. Scallorn.

Clinton, Okla., Nov. 11, 1910.



**Rough on Rats
Poison.**

God healed me instantaneously when near death's door from eating some pears on which there was some Rough on Rats. Twenty saints of God were present who did all they could by rubbing my limbs and praying. Just before I became unconscious I told them to go at once for Brother Speck,

who was holding a meeting two miles from my home. As he entered, he said in a loud voice, "Praise God!" I at once aroused from sleep, but I could not move nor speak, as I was so cramped and numbed. I felt the touch of his hand as he anointed me, but I could not move nor speak. I felt his hands as he laid them over my stomach, and in an instant I jumped to my feet perfectly well. To our God be all the praise.

Hanover, Ohio.

A. J. Byers.



**Afflicted with
Catarrh.**

I was badly afflicted with catarrh of stomach and lungs. I tried many physicians and changed climates, went to the hot springs, took mud baths, washed my stomach out for a year with a stomach-tube; but all this did me no good. I gradually grew worse. For weeks I could not retain any nourishment of any kind; then I would get a little better and could take a little food. My flesh was wasted away. The doctors gave me up, saying that I could not get well.

About this time I heard of the dear Lord's healing power, and I began to pray and to search the Scriptures. I found in God's Word that he was just the same yesterday, today, and forever. I gave my case to God and asked him to heal me. I discharged the doctors, gave up all medicines, threw them out, and trusted God. Then the dear Lord helped me to make my decision to trust him though he should slay me. I was severely tested, but God helped me to be true to him. Many times I thought I should die, but God saw fit to spare my life.

I was anointed several times, but did not get healed. I had not got the lessons God wanted me to learn. When I got to the place God wanted me, he healed me.

In 1896 on the night before New-years I was suddenly awakened out of a sound sleep, and I heard wings over my bed. There seemed to be a heavy pair of wings near me, and they arose near my face and went out at the ceiling. The next night I was awakened in the same way and at the same time, and I heard a voice speaking to me. It said, "You are healed." It spoke the words three times. Then the voice said, "Claim your healing; you are healed." I did so. Just as soon as I said, "I am healed," I was healed. I felt the power of God go through my body, warming and strengthening every weak part. Also, He filled my soul with his glory. The dear Lord has kept me well and able to work, to visit the sick, and to help in the Lord's work. I give him all the praise and glory.

Hattie Ryder.

Prescott, Ariz.



**Healing of
Rupture.**

My little boy was born with a very bad rupture, and he suffered intensely with it from the very first. We called a doctor one evening when it seemed the baby would die. The doctor advised us to get a truss and keep it on the child until he got old enough to be operated on. This we did. He wore it night and day.

When he was three years old, I heard the truth preached in all its fulness and accepted it. I decided with all my heart to trust God for our healing, as I myself was in a very critical condition. We attended our first camp-meeting shortly after my conversion, and there we went to God for the healing of our bodies. Little Jesse asked the saints to pray for him, so that he would not have to wear the truss. They did, obeying Jas. 5:14, 15; God wonderfully touched his little body and instantly healed him. I then took off his truss, and

he has never had it on since. I know that it was God's wonderful power that did this, for I could not leave his truss off a half hour at a time before. He is now eight years old and he has never been troubled since.

Mrs. Elsie Jones.

Americus, Kans., April 20, 1910.



**Severe Attack
of Pneumonia.**

In March, 1910, I contracted a severe cold, and very soon it settled on my lungs. As a result, I came down with a severe attack of pneumonia. My lungs seemed to be almost closed up, and my fever increased rapidly. It seemed I should burn up internally. I obeyed God's Word, and called for the elders; but I continued to suffer intensely. I called for them again. This time I received some relief, but I was still suffering. At 9 P. M. I called for the elders the third time. Earnest prayer was offered, and the disease let go at once. I rested fairly well that night and got some refreshing sleep. The next morning I expectorated freely, the heavy weight was removed, and my lungs were free. At noon I was able to go down to my dinner, and at night I went down to the chapel and took part in worship, reading, and testifying to my healing. The soreness in my lungs and the hoarseness had not all gone, but soon disappeared.

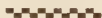
I was beginning to feel natural again (only my lungs remained weak for a fortnight), when I suddenly took a relapse, with a chill, high fever, and spitting of blood. The elders were called for at once. Again the disease was persistent. I called the third time inside of twelve hours, for I was suffering greatly. An experienced nurse took my temperature and found it to be $103\frac{1}{2}$. The second time I was prayed for, the disease began to give way, and the third time, all misery left me. I had some good rest that night, and the next day the

fever was greatly reduced, and on the following day there was very little. I was quite weak, but I knew that God had healed me. Truly, he is a great physician. By faith I sat up an hour or more on the second day and a half day on the third. In a little over a week my lungs were stronger than they had been for a month. My lungs and throat are now sound and well. To God be all the glory.

It has been twenty-nine years since the Lord first healed me, and he has been my physician ever since. Over half my life my body has been in the hands of God. I have been healed of many diseases during that time, and I am entirely free from them all today. I have the best physician in this world, and I heartily recommend him to all for both soul and body.

Mary Cole.

Anderson Old People's Home, Anderson, Ind.



Dropsy of Heart and Lungs. During the winter of 1897-8, while

I was engaged in bookbinding at the *Gospel Trumpet* office, I experienced a wonderful touch of God's healing power, through which years were added to my life. In the beginning of my affliction it seemed that cold had settled throughout my body, though I had undergone no exposure. For several days I could not understand what my ailment was. Finally, I became awakened to the fact that my chest was filling with water. (I had what is known among physicians as dropsy of heart and lungs.) The water continued to gather in my chest until, while I was lying quiet upon the bed, the splashing of the water at each pulsation of my heart could be distinctly heard by those about me, and if I turned or moved my body, the sound of the water could be heard in the adjoining room.

I became discouraged and decided that I was going to die. I had known of one case similar to mine that had been successfully treated by doctors (an operation having been performed), but I had no thought of resorting to human skill. Some of the workers at the office learned that I was not expecting to recover, and of course all were praying for me.

When Sunday evening came, I was yet able to be in the meeting, the services being held in the house where I was rooming. The Lord gave the minister a lesson that evening on 2 Kings 20:1-11. This passage speaks of Hezekiah's sickness and of the prophet Isaiah's coming in and saying to him, "Thus saith the Lord, Set thine house in order; for thou shalt die and not live." But Hezekiah turned his face to the wall and wept. He also prayed to God, and the Lord heard him and added fifteen years to his life. While I listened to the lesson which was intended to encourage my faith, it seemed something altogether too high for me. For God to deal so graciously with King Hezekiah seemed quite plausible, but I could not conceive of God's doing such a great thing for one of the weakest of his children. I had forgotten that we are all kings and priests unto God. However, the next morning I was greatly exercised about my condition. Brother Byrum told me that morning that he did not believe that the time had come for the Lord to take me away and that he felt that the Lord had work yet for me to do. Though I was glad to hear him speak that way, yet it seemed that I could not have faith for healing.

While in meditation I began to view the eternal world. I thought of the trials and the sufferings that I might have to bear should life continue, and, worst of all, the possibility of losing the grace of God and being lost at last. While I was thinking of these things, heaven seemed very near and the thought of going to be with

Jesus was exceedingly precious to my soul. I really desired to depart and be with the Lord. But as I waited prayerfully before him, the Lord spoke clearly and definitely to me. He reminded me of what he had done for me in saving me from my sins, and also of the fact that I had been saved only a short time and had done but little for his cause. He also presented to me the sad condition of the lost world. In fancy, I saw the multitudes groping their way in darkness, not knowing how to find the Lord nor that he was able to save them from their sins. As these things were so strongly impressed upon my heart, I felt reproved in spirit for entertaining a desire to flee from all labor, trials, and responsibilities to join the heavenly throng. It seemed selfish indeed to desire to depart and leave so many in an unsaved and unenlightened condition. My heart was humbled, and I there covenanted with the Lord that if he saw fit to spare my life I would spend all my days in laboring for the salvation of souls.

When I entered into that covenant, my faith became active. I began to realize that God had something for me to do and that the enemy would be glad to take away my life. Being alone in my room, I knelt and began to call earnestly upon the Lord. My soul became vehement against the power of the enemy. Two texts of Scripture came forcibly to my mind. One was, "The prayer of faith shall save the sick"; the other was one that had been made prominent in the lesson given the evening before—"The Lord will do the thing that he hath spoken." 2 Kings 20:9. These promises inspired my faith to lay hold on the Lord and to pray the prayer of faith. In my heart I knew that the Lord would verify his promises. Faith had never seemed so real and so simple to me before. With real assurance I then asked God to rebuke the devil and the disease and to heal me. I realized instantly that my petition had

reached the throne of grace and that I was healed. The Spirit of God witnessed so definitely to my healing that I could not doubt it, nor have I doubted it for one moment since.

I was healed a little before twelve o'clock in the forenoon. I soon went to the table and ate heartily, and then went to my usual work. Though I worked hard, I experienced no inconvenience whatever. I felt symptoms of the disease after I was healed, the Lord not seeing fit to remove the water instantly; but my faith did not waver, for it was founded on something more sure than feelings. In about four days the symptoms were entirely gone.

In looking back to that time, I realize that God added years to my life when he healed my body and that all my days belong to him. I have experienced some tests since that time, but I have always found the Lord faithful to deliver. I am glad also to say that I have not forgotten my covenant with the Lord, but am spending my entire time for the spread of the gospel.

Anderson, Ind.

Geo. Q. Coplin.



Pneumonia. On Saturday night, Nov. 12, 1910, our little girl Naomi Ruth, three years old, was taken with pneumonia fever. She suffered with severe pain in her side; then her lungs so filled up that she rattled, breathed very hard, and coughed almost constantly; and her fever was so high that a part of the time she was delirious. We had prayers for her and kept looking to God for her healing, but the complete work was not done until on Wednesday night. We called for some of the dear ministers to come to our house, and when our little girl was anointed with oil in the name of the Lord and the prayer of faith was offered, right then

the dear Lord healed her little body. All suffering stopped, and the fever left her. So the fever did not have to run its course for nine days, but she got well immediately. Our hearts feel very grateful to God.

Anderson, Ind.

W. S. and Louie M. Bennett.



**Strained
Eyesight.**

Three years and a half ago, through an overstrain, aided by poor health, my eyes became very much afflicted. The overstrain was caused by hard study and careless use of my eyes. They were so bad that for three months I could do but very little reading, writing, or sewing. They pained, smarted, itched, and burned so badly that at times I could hardly see at all. My only relief was sleep. In fact, I believe I should have gone blind if I had not done something immediately. Not being in a good spiritual condition, I bought glasses. That helped my eyes a good deal and relieved them of the severe strain, but only as long as I wore them. If I took them off for only fifteen minutes, my eyes hurt me almost as much as ever.

That was in September, and in December we had our assembly at Lodi, Cal. During the meeting I yielded my heart to God, and he saved me. On the last night of the meeting I went forward and was anointed for my eyes. Bro. J. D. Hatch prayed for me. When he finished he looked into my face and asked me if I believed God healed me. As I answered yes, I had an assurance in my heart that it was so; but my eyes continued to hurt me just the same as usual all the way home. In the morning, however, my eyes were well. Praise the dear Lord! How good it was after six months of severe suffering and years of some trouble with them to be free from pain in my eyes! I could read or sew or write with perfect ease. Every-

thing that was necessary I could do easily. However, I have to take care of my eyes. I can not read much nor sew on black cloth after night or by artificial light.

Female

Trouble.

I also wish to tell how God healed me of female trouble. Five years ago I attended high school, which was four miles from my home. This distance I rode on a bicycle. Though we have rainy winters and windy springs, I attended quite regularly. Through exposure to the weather and riding the bicycle I hurt myself, and after that time I suffered a great deal and kept growing worse. At the Lodi camp-meeting I was anointed, but I did not get any better. In June I was very miserable, but as I besought the Lord and placed my trust and confidence in him and believed his word he sent the assurance of my healing surging through my soul. Today I have a well body, and it has been six months since I was healed.

Acampo, Cal.

C. V. Starr.



**Saved from
Death.**

In the year 1905 my parents lost two children in five days. Every effort the physicians put forth failed. My parents employed three physicians. The night of my little brother's death I took the same disease (diphtheria); but I trusted the Lord and sent a request to the *Gospel Trumpet* office for prayers. Praise God! I was healed and was permitted to attend my brother's funeral, to the astonishment of many, as it was reported that I was dead.

**Broken Bone
in Foot.**

In August, 1906, I fell from a fence upon a stone pavement and broke a bone in my right foot. Three physicians were consulted. The most prominent one said that if I would have an operation performed and the bone taken out,

my foot might get well, but that he would not guarantee that I would not be a cripple, as I was then. I suffered until the spring of 1909. I had almost become an invalid. I then sent a request to the *Gospel Trumpet* office for prayer. I was instantly healed, and have had but one symptom of the pain. I can use my right foot in any way I can my left. Gertrude Rohlfing.

De Soto, Mo.



Epileptic Fits. In the spring of 1907, about the first of May, our little boy Raymond began having spells which we supposed to be nightmare. He would get up in his sleep and walk around and talk. After a few days they came on in the daytime. They were very light at first, but they gradually became harder and occurred closer together. We hardly realized the condition he was in until his mind began to fail. We then began to pray very earnestly about the matter. For some reason, unknown to us then, God withheld the healing.

We were living in Fresno then, and the time for the camp-meeting was drawing near. We had already sent word to the church in different places to fast and pray with us for his healing, but he grew worse and worse. About two weeks before the meeting he became so bad we felt that unless he got speedy help, he could live but a short time. By this time the spells had become so severe we knew they were some kind of fits. He was then having from ten to sixteen every day. We telephoned to Oakland for Sister Byers. When she came, we began to examine ourselves to see why we had not received healing for him. The dear Lord showed us wherein we needed help. For some time God had had his hand on us for the gospel work. We learned many

precious lessons and measured up the best we understood; but the dear Lord had some more lessons for us. He gave us the assurance, however, that if we would be true, he would heal our child.

The camp-meeting came on. Many faithful ministers were present, and they were true to us in praying for us and encouraging our hearts. After the brethren went home, the enemy came in like a flood and tried to discourage us; but we had promised God that we would trust him till death, and we knew that the dear saints and ministers were agreed with us and that the Word of God could never fail. The fits became harder and occurred oftener until he would have from fifty to seventy in a day. We became desperately in earnest about him, and when we had measured up in all things that God had made known to us, he showed us very clearly that the healing was ours and that we must stand firm upon the Word and *count* the work done. From that time the fits were rebuked. For one week, though, the Lord allowed the devil to try us by bringing the symptoms. It was truly a real fight of faith. At the end of the week the dear Lord showed us that the time had come for complete victory. So on the 7th of November, 1907, just before noon, we took our stand on the precious promise, "If two of you shall agree on earth as touching anything that they ask, it shall be done for them of my Father which is in heaven." When we knew our agreement was perfect, the answer came—the dear Lord instantly healed our child. Since that moment he has never had the slightest symptom of fits.

He had entirely lost his mind, also his speech, and had to be cared for as an infant. After the fits were gone the enemy told us that he would never talk nor have his mind; but we took a stand against him and believed God for complete healing. His mind at once began to be restored, and his speech came instantly.

In three or four weeks his mind was as natural as ever, and there were no marks left to show that he had ever been afflicted.

There were hundreds of eye-witnesses to his healing. Truly, our God is a present help in every time of need.

Chas. A. and Sadie Walker.

318 East Eleventh St., Hanford, Cal.



**St. Vitus'
Dance.**

Our second daughter was afflicted with St. Vitus' dance, and she became so bad that she could hardly walk or feed herself. We trusted God for several weeks, but as she got no better, my mother took her to a doctor in New Albany. He said, "This is very distressing, but I can not promise to do much for her under a month's treatment." In a few days I had her anointed and hands laid on, and in less than a week she was well and playing with the children in the yard. But in about two years the affliction came back, and it was worse than before. We did not wait long, but had the elder in Louisville, Ky., to anoint her, and others laid hands on her. She began to get better right away, and she was soon well. That has been about four years ago, and she is well and strong as any of the children around and has no symptoms.

Pneumonia. Our eldest boy was taken down with pneumonia. He had very high fever, and sometimes he would be unconscious. I waited five days and then sent to Louisville for Sister Emma Meyers, who came and agreed with us in prayer, also anointed him. On the seventh day he was up and all through the house, upstairs and down. Some thought I ought not to let him get out of bed until the ninth day had passed, but I thank God that he does not wait for the ninth day to make the change.

Mrs. Ida Blackiston.

New Albany, Ind., Nov. 28, 1909.

**Tuberculosis
of Lungs
and Bowels.**

In September of 1908 I was brought near death's door with the dreaded disease, tuberculosis. I was not able

to do anything; I could not even care for my four-month-old babe. I had chills, high fever, also night-sweats; took fainting spells in the morning; and coughed severely day and night. At last I took my bed. I had taken treatment from three doctors, and none gave me any encouragement. My only sister had died just two months previously of the same disease, and this fact seemed to make my case more hopeless.

One night as I lay awake, I saw a long road. Pitch darkness was on each side of it. One end seemed to be light, but, oh! I was so far down on this road. However, I stood looking up it. Finally I turned around, and, lo, I was about to fall off. The road was cut off right behind me, and, oh! the awful darkness that surrounded me. I knew at once God was warning me that my life was short and that if I died in that condition, I should die unsaved and be forever lost. It was then that I began to call on God to have mercy on me. I shall never forget that night. It was Wednesday night.

I said nothing to any one till Friday evening, when two of the Lord's children came in to see me. I requested them to pray for me, as I wanted to get saved. After I met the conditions of God's Word, the Lord spoke peace to my soul. I was then anointed according to Jas. 5:14, 15, and God wonderfully witnessed to my healing. I began to amend from that hour.

The doctor had been coming every day. When he came the next day, he examined me and said I was somewhat better. I replied, "Yes; I feel better." He then told me that the medicine he had sent for would arrive by noon. I said, "Doctor, I do not want any more medicine, as I have decided to trust the Lord for my healing." He became quite angry and cross with me, and

insisted on my taking the medicine. I said, "No; I will trust the Lord." He replied, "Mrs. Lunger, I am very sorry you have taken such a stand; for I can tell you right here the Lord can never heal your lungs, the condition they are in." Then he left, telling me that if I needed him, he would do what he could for me; but, praise the Lord! I did not need him.

At the time I was anointed, my throat and mouth were full of ulcers, and I could scarcely control my bowels. I could not lie on my left side. If I did, I had to cough all the time. In a week's time my throat was well, and in about three months I quit coughing. The disease grew less and less till at last it was gone, and I rapidly gained in strength. Then was I made to behold the goodness of God to me. Surely, the grave was robbed of its prey when the Lord healed me. I have done my work ever since.

Mary Lunger.

North Point, Pa., Jan. 1, 1910.



Broken Nose. In April, 1906, our second boy, then twelve years old, and saved, while playing ball with other boys, got his nose broken. This took place about five o'clock P. M. He was immediately prayed for, and his nose stopped bleeding, but it swelled considerably. Word was sent to us, and we fetched him home, but we did not know that his nose was broken until the next morning, when it was very crooked and out of place. As God had been our physician for a number of years, we immediately asked God to heal him. We called for the elder, and had the boy anointed. While he was being anointed and prayed for I held his nose in place. This was about eleven o'clock, and he went to school in the afternoon of the same day. That evening when he returned from school, I took hold of his nose,

and found it to be as solid as ever and perfectly straight. It did not give him a moment's trouble after he was anointed. The Lord has been our physician for thirteen years, and he has never failed in healing us.

Springfield, Ohio.

S. S. and Anna E. Plank.



Anointed
Handkerchief
Applied.

I took the typhoid fever in the latter part of July and continued suffering for a week. Then I sent to the camp-meeting at Shoup's Ford, N. C., for Brother Lundy to come and anoint me. As the distance was nearly twenty miles and as the roads were very rough, they had prayer for me there. I was raised up, and I went about doing my housework for a day and a half, when I took a relapse.

After having prayer for me at the meeting, Brothers Davis and Lundy felt led to send me an anointed handkerchief. When this was received, I was suffering very much and had a high fever. The neighbors said that if my husband did not get a doctor, they would take him out and lynch him. I had no doctor; I did not want any, for my confidence was all in the Lord. When the handkerchief was applied, I was instantly healed, and I have been well ever since. Sarah Lail.

Drexel, N. C., Dec. 6, 1909.



Appendicitis. On the 11th of September, 1908, I was taken very sick from eating elderberries. I could not tell where I was sick, for I was sick all over my body. I remained in this condition until Sunday evening about 9:30, when I was taken almost suddenly with a severe pain in the right side of my bowels. I

suffered until nearly midnight; then I got relieved somewhat. God only knows how I suffered. I am sure that I could not have lived another hour and suffer as I did.

A letter was sent to Sister Walter, of St. Louis, Mich., for the saints to be agreed with us for my healing. Husband and I agreed to call a physician. He made an examination and found my affliction to be appendicitis. All this time I lay with my knees drawn up to keep the bed-clothes from touching my bowels, for they pained me intensely all the time. My temperature was 95. He said there was no hopes of my recovery. He wanted to try to relieve me of my sufferings; but I told him that I did not want treatment, as I had promised to trust the Lord, and that no medicine or surgical knife should ever touch this body. Well, the test had come. The doctor was very kind. He shook hands, bade me good-bye, and told me to pray. Soon I was left alone for a few minutes. I felt that Sister Walter had received the letter; so I began to call on the Lord, believing that they were all agreed at that time. The blessed Lord took the pain away in an instant. Blessed be his name!

Before this some one had to help me every time I moved my body, but now I sat up in bed alone, and suffered no pain. I began to praise God. When a friend who had come to see me entered the room, she was astonished to see me sitting up. When I told her that the Lord had taken all the pain away, she too praised God. The next morning the soreness was all gone. After that I did not have any pain or soreness. I believe that the appendicitis was healed, but I was so poor and so weak. I lived on ice and ice water about a week. I could not bear the smell of food. When I began to eat, everything had to be cold, as warm food made me sick. When I began to sweat, I was so weak

that I could hardly raise my hand or sit up at all, but I began to get strength.

One night I rinsed my mouth with water and something got the matter with my throat, or tongue. My tongue felt as if it were about half torn off. Oh, how I suffered with that for about four days! The last day in the afternoon my throat was so bad that I could scarcely swallow. I knew that it if kept getting worse, I should surely choke. I called mightily on God to heal my throat. It at once began to get better. By ten o'clock the next day it was entirely healed. Praise our God! I was without food for ten days or more. As I lay on my bed it seemed that I could look into eternity, and everything was so peaceful to my soul. I was so glad that I was trusting in God. Surely, he is worthy of all the praise, honor, and glory. His Word says, "With God all things are possible." I believe that will cover medicine, remedies, and the surgical knife too.

In six weeks I was doing my work again. I am as well as I was before I took sick. This is only one of the many things that the Lord has done for me.

Blanchard, Mich.

Mrs. Sam Richard



A Cystic Growth.

From birth there was a red spot on my chest just below my collar-bone. A lump formed and grew as I grew, and when I stopped growing it seemed to stop growing for some time. It was then about the size of the bottom half of a common teacup. After some years I noticed that it was growing again. About two years ago I showed it to a doctor, and he said that it was a cyst and that I ought to have it taken off at once. As I had always thought it a birthmark, I had not cared to trifle with it.

It grew to be the size of a teacup, and I began to

be concerned about it. Then the dear Lord showed me that if I had faith in him, he would take it off. Having faith in the Lord, I was anointed by Bro. L. Sheldon according to God's precious Word, and I received the healing touch. Oh, how the Lord did witness to it and poured out his blessings on my soul!

I did not see any change in it for some time; it seemed to keep on growing. Then the enemy said, "You are not healed," and he would suggest, "You had better go and have the doctor take it off," but I would resist the suggestion and go and pray, and the Lord would always give me the answer that the work was done. After a while a red spot appeared, and it came to a head as a boil. The matter ran out with a little help and without any inconvenience or soreness.

I realize that the trying of my faith was much more precious than gold to me. I had this growth forty-two years, and the Lord healed me. Bless his name!

Charlevoix, Mich.

C. B. Sheldon.



**Severe Nervous
Attacks.**

I was afflicted with severe nervous attacks for several years. The attack would start with intense pain in my head; then the pain would work down the back of my neck toward my spine. My hands and feet would get cold. My fingers would draw up so tightly that no one could open them, and that would cause the leaders in my hands and arms to pain me very much. The leaders would stand out like cords.

The last spell I had was, I believe, the severest of all. When I felt it coming on, I sent for a friend of mine; for there was no one in the house with me but a little girl and nobody in the vicinity who believed in healing. This friend came. I got so bad that another

friend was sent for, and when she came, my hands and arms were cold, also my face. My tongue was getting stiff. It seemed I could hardly say anything. My breathing was very hard and short. About this time my boy came home. I was so bad that he went for the elder, Bro. A. J. Phillips. When he came and laid hands on me, I was cold, but this fact did not weaken his faith in God. He anointed me and offered up the prayer of faith. The Lord heard and answered prayer; I was healed that very moment. The unsaved persons with me confessed that it was the power of God.

I am still healed, and am stronger in body than I have been for some time. Mrs. J. C. Peppler.

Apollo, Pa., Feb. 4, 1910.



**Blood-
poisoning.**

In the month of July, 1905, I was taken very sick, and I soon became aware that I was suffering with typhoid fever. I grew worse for about fifteen days, and, unconsciously to me, blood-poisoning developed in a sore I had on my hand. Not knowing what was the trouble, I carelessly rubbed my eyes, and soon they were swollen so badly I could scarcely open them. A doctor pronounced my disease as stated above. My suffering was great, and I despaired of life.

As I was a believer in divine healing, I sent for some ministers who were holding a meeting a few miles away. They came and anointed me, and I was healed. I felt in my body that I was healed, and I soon got out of bed. I began to eat; the swelling and pains ceased; and two days later I was able to ride eight miles to the Friendship camp-meeting. God truly healed me, and I have been well ever since.

Hurlock, Md.

Mrs. John Bestpitch.

**Disease of
the Nerves.**

While I was engaged in railway service on April 12, 1894, my left forearm was crushed between engine and car, necessitating amputation just below the elbow. A disease of the nerves known to surgery as flexiform neuroma, and, in my case, brought on by malpractice, set in. Five other operations followed at as many different times. Besides, I underwent a number of weeks' electrical treatment, in the vain attempt to obtain relief from the most excruciating pains, which in their severity have many times doubled me up and almost thrown me to the floor or ground. Three years after the first operation I was willing, and suggested that the arm be amputated further up; but the surgeon said that unless I was ready and willing to die, they would not undertake any further operations, since the arm was in such a condition, and connected in such a way with the nerves of the heart, that an operation would probably cause death. This pain continued fifteen and one-half years.

After my conversion the truth came to me from day to day, and I began to learn some of my privileges as a child of God. When the thought of divine healing for my arm came to me, I read many scriptures for my encouragement, and I staggered not at the promise of God, knowing that what he has promised he is able to perform. At the assembly in Chicago, November, 1909, I explained my case to a brother in the ministry, who anointed me and prayed for my healing. I felt no immediate change, but my faith was well founded. My trust was in God, and I knew that the healing would come in his own way and time. I prayed often and earnestly. The next day I felt peculiar sensations in my arm, that I had never felt before. The pain began to diminish, and I knew that the work was done; that the Lord was having his own way not only in my heart, but also in my body. I can testify today that my

arm is healed. Oh, how I praise God for salvation from sin, for sanctification, and for a personal experience of his healing power not only in the case of my arm, but also in other cases of very painful but less serious nature!

J. W. Tamplin.

347 East Forty-ninth St., Chicago, Ill.



**Head Severely
Crushed.**

In the spring of 1894, while we were living at Coral, Mich., our little boy Wilmer, five years of age, with some other children, climbed on a wagon loaded with road-gravel while the driver was resting his team. The driver, supposing all had gotten off, started his team while Wilmer was yet on the rear wheel. Some of the children called to the driver, and he stopped just as the wheel was going over the little fellow's head, and backed the team and wagon. He was picked up and carried home.

When the accident occurred, I was at Howard City, five miles away. One of the neighbors telegraphed to me, and one sent for a doctor, who went immediately. I was at the depot when the operator handed me the message. I immediately started for home on a bicycle, praying all the way, and I was there in twenty minutes. On the way I met a neighbor who told me that my little boy was badly crushed. On arriving home I found the doctor and others trying to console my wife and to lend such assistance as they could. Some said that the boy might better be dead and that if he did live he would be foolish. I at once sent a message to the Gospel Trumpet Company (then at Grand Junction) for prayer.

On examination it was found that the jaw-bone was so badly broken that it felt like several loose bones confined by flesh and skin; that the collar-bone was broken, and that one ear was partially torn from the head. As

he lay on the lounge, blood poured from his mouth three times in a stream equal to that from a pig stuck with a knife.

Now comes the miraculous part of it. While the doctor bandaged the head, Wilmer did not make the least noise as a sign of pain. He was conscious all the time. He even told us where his sisters Audie and Hazel had gone during this trying hour. After the doctor had finished with his head, he said that that was enough for one time and that he would wait till evening to set the collar-bone. Accordingly, he came. While he did the setting, Wilmer made a little noise, which was the first and last during the whole time of his affliction. Some said that when the bones began to knit, he would suffer; but no one ever knew when the knitting took place. The doctor said that it was wonderful and that he had never seen anything like it.

The boy got well very soon, but he was left cross-eyed, always seeing two objects instead of one. Also, a running sore remained on his jaw-bone and discharged pus continually. This was in May. The doctor wanted to take the little boy to a specialist in Grand Rapids. We told him that our trust was in the Lord still; that we did not wish to have him treated; but that we were going to the Grand Junction camp-meeting in June, and would stop in Grand Rapids if he desired. So at his own expense he took the child to a special eye-doctor. We accompanied him. The specialist gave us some encouragement, but he could not promise a cure. However, our trust was in the Lord.

At the camp-meeting we had him anointed, and his eyes were permanently healed. In a few days one could not tell that anything had ever been wrong with them. But the sore continued to discharge for about three months. At that time some of the ministers came to our house on their way to the St. Louis, Mich., camp-

meeting, and we again had him anointed and prayed for. The sore then began to fester more, and it really looked worse than before. About the third day a white substance protruded, and he accidentally knocked it loose, whereupon a large double tooth fell to the ground. The tooth was somewhat decayed. The sore then healed right up and his mother took him to the camp-meeting. I carried the tooth in my pocket for some time to show what the Lord had done. A skeptic who had watched the sore said that there was no help for it and that if it was healed, he would believe. Not long after that he was saved. He ran well for a season, but sectarianism influences caused him to fall.

During the whole time of Wilmer's affliction he did not take a particle of quieting medicine. He is now past twenty-one years of age, strong and well, with good intellect.

This is written with no other purpose than to tell what the Lord did and will do for those who trust him.

E. A. Soules.

201 Prospect Ave., Sturgis, Mich.



**Victory over
Quick
Consumption.**

For the most of my life I had been troubled with a cough, but it had not been severe. During the winter of

1902-3, however, I was in meetings with my husband, and we were much exposed to the cold, damp weather. I often took cold and coughed harder, but I continued the long rides in the cold in order to get to the different meetings, never thinking that I should soon break down with quick consumption. I kept on attending the services part of the time and preaching, though often with much difficulty, until early summer. In July we went to the camp-meeting at Brice, Mo., where my parents

and Brother and Sister W. S. and Louie Bennett lived. The feverish aching in my lungs was severe, and I was able to walk only a few steps at a time. I was having severe lung-chills each day and coughing so hard that the expectoration would be at least one-half pint before taking a chill and much more during each day. I felt that it would be indeed glorious to depart and be with the dear Lord, who had been so good to me; but I talked much with him and made close examination of my heart before him and told him that if he could trust me to live by his grace for his glory and to preach his Word uncompromisingly, I longed to be made whole so that I could live with my dear husband and my children, who I felt needed a mother's care. I felt sure, though, that if he wanted to take me away, he would care for them. In these examinations God seemed to plainly make known to me his will to heal me.

On the first Saturday of the camp-meeting earnest prayer was offered for me, and Bro. W. J. Henry anointed me. I tried to get hold of the promise in the Word, but failed, and for one more week I suffered on. The saints met in earnest prayer for me on the next Saturday. The dear *Trumpet* family had been requested to agree in prayer. Brother Henry again anointed me, and bless God's holy name! his Spirit witnessed to me of my perfect healing. It was so precious to me. I thought I should be well from that hour, but the devil contested the position, and for three or four days I suffered much and had three lung-chills. The devil said there was no hope, and some of the dear ones were troubled with doubts; but still that sweet voice seemed to keep saying to me, "All things are possible to him that believeth." How precious those words!

About two o'clock the next Wednesday morning I began almost incessant coughing. My lungs seemed filled full. I did not seem to have strength to raise anything from

them. The dear ones gathered round my bed and once more agreed in earnest prayer, and in that very hour the dear Lord removed all the pressure of affliction from my lungs. Oh! my pen can not tell what an hour that was when God showed such unmerited goodness to me. I was able at once to cease all effort to cough. I have often said since that God did something with the corruption of my lungs; for I did not have to raise it from my lungs then, and I have not had to since. On Saturday I was able to pack our trunk and prepare to go home and soon to meetings. Oh, how thankful I felt to my dear Lord when I was able to lie down at night on either side I wished and without three or four pillows to prop me up while I slept. God bless all the dear ones who stood by me with faith and prayer!

That memorable morning was seven years ago, and I am still enjoying good health. My lungs have given me no trouble since.

Mattie B. Wilson.

Woodsboro, Texas.



Scarlet Fever. In May, 1908, the scarlet fever came into our home. Some of the children had it lightly and soon recovered, but our little boy about two years old had it in a severe form. When he went to bed in the evening, we did not notice any symptoms of the disease; but when he got up the next morning, he came tottering across the room with high fever. I took him upon my lap and looked into his mouth. It was badly corrupted and his throat swollen. I put him in his little bed. He became worse, and when I put some olive-oil on his lips and tongue, which seemed very dry, he did not seem to know what I did. My heart was touched. I believed that if God did not heal our child, he would be taken from the earth.

Husband came home at noon. I took the child to the door and showed him how he was (as he was quarantined out) and told him to ask for prayer at the camp-meeting which was being held at that time. He did as he went back that noon to work; and as they offered prayer at the afternoon meeting for the child, God instantly answered and smote the disease. The child did not even break out with the affliction. He was made whole by the power of God. We give God all the glory.

Lodi, Cal.

Lillie B. Thurmond.



**Cancer of
the Womb.**

Last July I was taken with an issue of blood, which lasted five or six weeks. I was not able to be up much for about ten weeks. My family, not being saved, insisted that I have a doctor, and I submitted, but kept getting worse. At last they told me that the only chance for my life was to have an operation performed, and they carried me to the hospital. I went on the operating-table, and, after the examination, they pronounced the trouble cancer of the womb. Consequently, there was no possible chance for me to recover. The doctor said that I could live but a few days and that the only relief I would ever have would be from morphine or laudanum.

I refused to let them operate on me, and decided to trust the Lord, live or die. I would not take any more medicine regardless of what any one said or did. So the next day (September 3) I was carried home, and on the 5th Bro. J. L. Mitchell and three other saints came to see me. I was anointed and prayed for, and the Lord healed me, so that I got right out of bed. I began to gain strength fast, and I have never been bothered with the cancer since.

I got relief in answer to prayer at different times

while I was taking medicine, but I was not healed until I took my stand on God's Word without medicine. Truly it pays to trust God. I owe my life to the healing power of God alone.

Mrs. Mary Penola.

Route 1, Box 174, Bessemer, Ala., Dec. 23 ,1909.



**Dog-bite and
Hydrophobia.**

A number of years ago, while I was visiting a friend in the country, near Ellwood City, Pa., two dogs got into a fight in the house. The one which belonged there was a large Newfoundland; the other a mastiff that I had brought from an abandoned farm, almost starved. When they began to fight, my friend was alone in the house. Being afraid, he came out calling for me. I went in at once, and, stepping between them, lifted my heart to God for strength, took hold of their heads, and pulled them apart. As I did so, the Newfoundland jumped for the other. I put out my arm to keep him back, and it was caught in his mouth just at the elbow. In a few seconds the suffering in my arm was as if it had been peeled and laid on red-hot coals. Getting one dog outside, so stopping the fight, I went alone to God with the suffering. Giving the arm over to his care, I rested in God, and I received the healing touch. The fire went immediately out, and I knew the work was done, although God permitted my arm to remain sore. It also turned black, blue and green, even to the fingertips, thus testifying to the violence of the poison that had been injected by the bite. At the end of a week it all went away, and the hand and arm were as whole as the other. Praise the Lord!

About six weeks afterward symptoms of hydrophobia began to appear, but so completely had I trusted it all away with God that I did not think once what the symptoms meant till I had suffered several days, being

thirsty, dizzy, and sick at my stomach; having a strong desire to bite at things, extreme melancholy, spells of hard crying, not knowing why. It was not until the cramps began to take hold on all the muscles, beginning at the spot where I was bitten, that I understood the temptation to doubt God and take the imposed symptoms as hydrophobia. By the grace of God I was able to stand firm and declare I could not have it, since God healed it the very day I was bitten. Agreeably with the earnest pleadings of the friend whose dog had bitten me, I wrote to the *Trumpet* family telling them how I felt and asking their prayers that I be true to God and these feelings be taken away. When the letter was mailed, all the symptoms left, and to this day they have not returned. My soul does magnify the Lord for all his love and faithfulness. Annie H. Martin.

35 West Fountain, Battle Creek, Mich.



Blindness.

As I held my little three-year-old girl in my arms at a camp-meeting at Springfield, Mo., in the summer of 1906, she gave this testimony: "I was blind, but the Lord healed my eyes, and they dotted open." A brother in the congregation added, "Out of the mouths of babes and sucklings shall his praise be perfected." And, indeed, as tears filled the eyes of most of the people present, no one could doubt the statement of this babe.

In March of that year she had a very severe case of measles, being delirious and very feverish for several days. The Lord healed her and spared her to us again, but she took the much dreaded "back set," and in less than two weeks she seemed to be totally blind. She suffered with a pain above her temples if a ray of light reached her, and when I would raise her eyelids

to see my face, she would say, "I can't see you, Mama." For days we held on to God for help. Past experiences had taught us that earthly means were very fickle and undependable. One aunt who had depended on earthly help in a similar case went through life with drooping eyelids. Another person had his eyes eaten out with medicines. So our confidence found no resting-place but in divinity. By humble submission and much waiting on God, we prevailed. At the Moundville, W. Va., meeting in May, when the dear brethren took her from my arms and anointed her in the name of Jesus, she was instantly healed.

To shield her from the light, I had had her eyes heavily veiled. When I removed these coverings, she opened her eyes, the first time for weeks; and as she opened them, I saw the color returning to them. She then went outdoors into the sunlight with her brother. For two or three days the brightest light seemed to cause her eyes some weakness; so Bro. E. E. Byrum came and prayed for her, anointing her again, and she has never since been troubled in any degree.

For a time after returning home I kept her in during the hottest hours, on account of some fear or anxiety; but as I heard her praying one day in another room, "O Lord, heal my eyes so I can play in the brightest sunlight," I decided not to interfere again, and I have had no cause since to regret that decision.

Rheumatism Since then she became badly crippled with rheumatism, but the Lord
and Deafness. healed that too. She was also quite deaf one winter, but we trusted God, and he has rewarded us. Today she is a bright, healthy-looking child, when but for God she might have been blind, deaf, and crippled.

I know of a truth that the same Jesus that walked in Galilee heals people today, forgives their sins, and translates them from the kingdom of darkness into the king-

dom of light. Though many ridicule the idea of divine healing today and point me to great teachers who have proved (?) that the days of miracles have passed, yet when I hear *my child* say, "I was once blind, but now I can see," that settles it with me forever that I have found "the way, the truth, the life." Beyond a doubt, "I know whom I have believed, and that he is able to keep that which I have committed unto him."

Bethany, Mo.

Mabel C. Porter.



**Cholera
Infantum and
Convulsions.**

For about twelve years the Lord has been my physician. Many times in answer to prayer he has taken away our afflictions and healed our bodies. Nine years ago last August our little daughter Edith, then twenty months old, took sick and began to vomit about supper-time. She steadily grew worse. Husband being an unsaved man and also an unbeliever, I was left to plead with God and to care for my sick one as best I could. However, the One who has promised to be a friend in need did not forsake me, and I was enabled to trust him.

The vomiting continued. It was almost incessant, there being only a few minutes between the attacks. I kept praying to God for help for my little one, who was suffering so intensely that it made my heart ache. About midnight the vomiting ceased and her bowels began to discharge, needing my almost constant attention from then until seven in the morning. They caused her great pain. I knew then that my darling had that dreaded disease of childhood, cholera infantum. I had my husband go for a neighbor to assist me in caring for her. At this time she went into the most dreadful convulsions. When the lady came, I told Husband that he

could go for the doctor if we wished, for I thought perhaps he wanted to do so. He said it would be of no use, for she would not live until he could get there. We put her in warm water and did everything else we knew to do, but to no avail; for she would hardly come out of one of those dreadful spells before she would go into another, and she soon became entirely unconscious. The lady that was with me was unsaved, and there was none I could send for to pray with me. I felt that my darling was surely going to be taken from me.

After four hours of those terrible convulsions she seemed like one dead. My husband and grown-up children, standing by, thought she would never breathe again; but though death seemed to have claimed her and had already placed his mark on her little features, I felt that God would restore my darling. Gathering her in my arms, I knelt before him, acknowledging his right to take her, but pleading with him to spare her to me yet a while if it might be his will. And oh, what a blessed peace fell on my heart at that moment! I arose from my knees perfectly willing that God should do just as he saw fit, but feeling that he had heard my cry and that he had granted my wish. Glory to his blessed name! I sat down and looked at my darling. The color had come back to her face, and she was sweetly sleeping and breathing as naturally as ever. She slept four hours. Then she awoke naturally. I fully realized that God had restored my darling to me and, oh, how I thank and praise him for it!

The friend that was with me said she believed the child beyond all human help and that she did not think she would ever breathe again when I took her from her arms; but the dear blessed Jesus, who "himself took our infirmities and bare our sicknesses," was there to reward us for trusting in him. I fully believe

that if I had sent for a doctor and had used his remedies, we should not have had our little one any longer; but she is with us yet, and when she is sick, she prays to the Lord, and he heals her.

Mary Stiles.

Westfield, Pa.



**Tried Five
Doctors.**

When I was fourteen years of age, I contracted a bad cold, which settled in and affected my lungs. I was then a Christian, but I knew nothing of divine healing until over three years later. During this time I was under doctor's care. As one would fail to help me, I would try another. In all, I had five doctors. Much money was thus spent; but, instead of improving, I grew worse all the time. I coughed constantly and had pain in my lungs, no appetite, and, in fact, all the symptoms of consumption. I raised considerable corruption when I would cough. I could not sing or talk much, as doing either would cause me to cough hard. On Dec. 8, 1907, I was anointed and prayed for, and God healed me. Since then I have been well.

Lillian G. Anderson.

York St., Bangor, Me.



**Eczema on
Mother and
Child.**

In the summer of 1903 we had gone to the Claypool, Ind., camp-meeting.

I was tired and worn out with the care of my little boy, Donald, who was just a year old. The weather was very warm. I had noticed a patch, or spot, of pimples in the middle of my chest before we left home, and now they seemed to pile up on each other, and they began to scale off. On the way home it spread over my breast. We came home via Neosho Falls, Kans., attending the camp-meeting there. Our baby was not weaned and was teething. He hurt my breast,

and I took cold in it. It became inflamed, great crusty sores forming on it. They would scale off.

Sister Lena Matthesen told me I had eczema. I had never had it before. Well, I had prayer for it, but my faith did not take it in then. I had always heard what a dreadful disease eczema was, and I was so fearful that the babe should nurse it from me; so Husband asked Bro. S. G. Bryant, as he was a medical doctor before becoming a preacher. We decided to wean the baby; but the very morning that we began to wean him, a row of those eczema pimples were formed around his little mouth. I was very much distressed about it for a little time, forgetting that God can and does heal now. We obeyed the Word—Jas. 5: 14, 15—and inside of an hour every pimple was gone from around his mouth. Oh! it was so wonderful. It seemed to me I would never doubt the Lord again. I too was healed a day or so later during the healing-service.

Mrs. Albertina McAlister.

307 East Seventh St., Hutchinson, Kans.



Valvular I suffered nearly two years with
Heart-trouble. heart-trouble. I consulted six doctors, and they all told me that I had valvular heart-trouble, or a leak in the heart. They said they could do nothing for me. At that time I was unsaved and was living in constant fear of death, as the doctors told me I might die at any time. I was so bad I could not go up-stairs and could do scarcely any work.

I would read in the Bible where the woman touched the Savior's garment and was healed of her disease after physicians had failed to cure her. Oh, how I wished he were here on earth, so that I might do as she had done! Thanks be to God! he sent some of his dear

children to teach me the way of salvation and healing. I gave my heart to God and was saved. They prayed for me, and the good Lord healed me instantly. It was truly wonderful. I was healed completely. I have never felt any symptoms of the disease since. That was nearly two years ago, and I am well today.

Mrs. Anna M. Cramer.

Sagamore, Pa., March 14, 1910.



**Diphtheria
Instantly
Healed.**

In the spring when our eldest boy was three years old, he was taken sick with that dreadful disease, diphtheria. Although we employed a physician and had two others to counsel, he continued to grow worse. There was membrane in his throat, and his kidneys were so affected that they would act but very little. The doctor had told us to keep him lying down all we could. His little body was full of the awful poison from the disease. I do not think he would have lived long. Husband decided that he would not give him any more medicine and that we would trust him in the Lord's hands. One of the Lord's ministers, who had been staying with us, laid on hands and prayed the prayer of faith, and God wondrously healed the boy, so that in less than one-half hour he was sitting up and the same day asked for tomatoes and pancakes to eat, while before he had cared only for just a little milk. Truly, our God is a wonderful God.

When the doctor came in the morning and was told that we were trusting the Lord for the child, he said that the Lord needed help. Although there were six of us in the house, and five of us cared for the child, the dear Lord protected us, and not one of us took the disease; but the doctor did take it.

L. Wiley.

6623 Lowe Ave., Chicago.

**Healed after
Suffering
Intensely.**

On the 12th of August, 1906, I was taken with a general failing of health. I became pale, nervous, and so weak as to be unable to work. I also suffered very much from pains and aches in my back.

I was not yet out in the full light of the gospel, but I believed that God would answer the prayer of faith the same now as in the beginning of this gospel day, according to Jas. 5:14, 15. Who was to pray this prayer? The elders whom I knew did not believe that God does any healing these days. I studied for some time, and at last gave up to medical aid. I went to Dr. Mathason, National Home, Marion, Ind. He made an examination and pronounced my case lumbago. He gave me two kinds of medicine—a ten days' treatment. After taking this I felt much better, and stronger, in every way than I had for some time. I went again to Dr. M. and reported my condition, asking for treatment to last three or four weeks, as I was going to be away from Marion that long. He gave me the same kind of medicine again. I continued taking it as I had before; but I soon realized I was getting worse again. The longer I took the medicine, the worse I felt.

At this time I was near Wilmot, Ind. On going to take the noon dose on Saturday, I was halted by these words: "The prayer of faith shall save the sick." Being now where there were believers in divine healing, I had no reason why I should not trust God; for they not only believed that God healed, but also put their faith into living realities. I decided then and there that I would not trust any longer in the ability of man, but would put my case entirely into the dear Lord's hands.

The saints were notified, and conveyance was sent to take me to Wilmot. I stopped at the home of a sister's named Rosa Shock, until meeting-time. Oh, how I suffered! I could not rest in any position, nor walk

without severe pain and also staggering. I felt that I would lose the use of my legs unless God touched my body soon. I asked prayer that I be strengthened so as to be able to get to the meeting-house, just a short distance away. I started, staggering sometimes like a cripple. I suffered intensely during the preaching and as soon as the minister sat down I asked to be anointed. Brother C. E. and Sister Nora Hunter anointed me, and several laid on hands. Before the prayer was ended, I felt the power of God go through my body, and I leaped from beneath their hands, jumping and praising God. This was on Saturday night, and on Monday I went out to an onion-field and loaded onions, lifting a bushel at a time from the ground and setting them on a wagon—a task that is testing in the extreme. Thank God! the work was done.

Since then he has healed me of kidney-trouble that I had from the cradle and not a symptom returns.

Pierceton, Ind., R. D. 1.

Orval E. Line.



**Rattlesnake
Bite.**

During our Wednesday night prayer-meeting on Oct. 20, 1909, at my home, where about fifteen of God's children, with a few others, were gathered, a ground-rattlesnake came out from the hearth while we were praying and went under a chair. The cat began to play with it, which attracted the attention of my little girl about seven years old. Not knowing what it was, she started to pick it up, and it bit her in the palm of her hand. We caught the snake in the tongs and placed it in the fire. Then we immediately agreed in prayer for my daughter, and the dear Lord heard and answered.

Later in the night she called to us, suffering with her hand. My wife and I agreed in prayer for her, and the

Lord stopped the pain at once, and she went to sleep. The next day she suffered somewhat, but every time we trusted the Lord and he gave instant relief. Although blood came out in two places, yet in three days' time one could not tell where the bite was. It swelled somewhat, but it never made a sore.

L. R. Blocker.

Route 3, Box, 37, Sylacauga, Ala.



A Cancerous Wart. We have taken the Lord as our Savior and Healer for over fourteen years. We have five children, and none of us has taken a drop of medicine since he saved us.

I was healed of a cancer-wart on my under eyelid. It was one-fourth of an inch long and was very painful, so that I could hardly touch my cheek without great pain. Bro. J. D. Hatch anointed me according to Jas. 5:14, 15 one Sunday. On Sunday night it turned black, and on Monday, while I was at work, I put my hand up to it, and it fell off into my hand. It didn't even leave a scar. Oh, what a wonderful healer we have!

Injury of Child's Hand. One of our children got his fingers in the clothes-wringer cogs. One finger was cut badly and broken. We knelt and asked our dear heavenly Father to have mercy on him and to touch him with his mighty healing power. Within ten minutes the little fellow took the rag off his finger and went to playing. His finger was healed.

God has healed our children of the black diphtheria, membranous croup, measles, scarlet fever, typhoid fever, mumps, whooping-cough, and many aches and pains. Jesus healed all these without drugs or medicines. He doesn't need any help, for he has all power in heaven

and on earth. He is a present help in every time of need. Those who are right with God have access to the throne of grace, and he says, "If ye ask anything in my name, I will do it." A. and J. F. Ropp.

San Dimas, Cal.



A Testimony from India. I went on a missionary visit to the hill tribes of the country, with two of my brethren. We came to a place called Thamarakulam (a hilly place in central Travancore) and visited hut after hut, speaking of Jesus to the people. At this time we were entreated to visit a sick old woman. We reached the spot on a Friday evening in April, 1907. The hut was narrow and dirty. We found the aged woman lying on the floor. She was over fifty years old. The symptoms of illness were visible on her face. It was more than one year since she had been left deaf and dumb from the effects of typhoid fever. At this time she was coughing hard.

Though we had had no experience in divine healing, yet we had faith in it. Accordingly, we prayed effectually for her healing. Getting up from our knees, one of us called her by her name, "Mayma, Mayma." At once, to our great joy and surprise, we found Mayma's ears opened and tongue freed. She spoke with great joy and praised the Lord with us. To God be all glory. On the very spot I decided to trust God alone for my body as well as for my soul, and I have never had any occasion to repent of my decision.

Dysentery and Fever. Since that time my only child, who was two years and ten months old, was taken with dysentery and fever. Owing to the pressure of duty I was forced to leave him with his mother. While I was away from home, some of my friends gave

him a dose of medicine, but without effect; for when I came back in the evening, I found him in a dangerous condition. As I trusted in the healing power of the Lord, I did not give him any more medicine. The few saints around prayed for his healing. But all this time there was no visible effect in the child. And to add to the danger, there was great swelling all over the body. Every one began to lose hope, and a native physician remarked that the child would pass away within three days.

By this time my relatives came. They tried their best to persuade me from my decision, but to no avail I left the matter in the hands of God. Now the relatives wanted to take the child with them, so that they might conveniently treat him with medicines. This also I did not allow. So they left us and waited to see the effect. The same night I prayed fervently and told the Lord that if my child was healed, I would testify to His healing power. The next morning, to our great joy, we found the child, that had been confined to bed for a whole week, laughing and playing. From this time the sickness began to decrease, and within two days he was completely healed. Now the child is all right. To God be all the glory.

P. V. John.

Haripad, Karthigapalli, Travancore, S. India.



Sore Eyes. In the year 1878 I had very sore eyes. I doctored and was charmed and used different means, but nothing seemed to help. On a time the Lord asked me to do a certain duty which I thought I could not do, but I obeyed, and as I did so, I received a wonderful blessing. Afterward I found to my surprise that I could see to read, and I said, "Why, the Lord healed my eyes." This was the first glimpse of light

and faith I ever had that Jesus could and would heal in these days and that the days of healing did not end with the apostles.

Female Trouble and Nervousness. My next healing of importance was a remarkable one of female trouble and nervousness. Not knowing the extent of our privileges in Christ, our Great Physician, in my affliction I consented to take treatments, hoping that in the course of time, as the doctor said, I should get well again. In 1883 the Mennonites, the denomination I belonged to, had a camp-meeting in Markham, about eighty miles from my home; and as many of our friends were going, they asked me to go along if I could, believing it would perhaps do me good. I felt that the Lord wanted me to go, and I went, although I was hardly able and the first day I had to be in bed all afternoon. In a testimony-meeting several testified to having been healed by faith in Jesus. These testimonies stirred up those who were sick and afflicted, and, instead of there being preaching, the meeting ran into a divine healing service, and a call was made for all to who were sick to come forward. I was one of the number who responded. I felt like telling the people of my condition and of my desire to get healed, and as soon as I told it, I fell upon my knees and began to pray with all my heart. My faith took right hold and before I knew it, I exclaimed, "I'm healed! I'm healed! I'm healed!" and praised God. Oh! the glory and praises that filled my being. I can still feel some of it as I am writing this. Oh, praise the name of Jesus!

This was, I think, the first time I ever heard of healing in a public meeting. From this time on the Mennonites preached it, and many here and there were healed.

Before this healing I was hardly able to do any work, walk even a short distance, or ride in a buggy when

the roads were not very good; but after I was healed, I attended every meeting from early morning till late at night. On my way home we stopped off at Toronto, and I walked fully two miles and felt no effects from so doing. After I came home, we settled our doctor-bills, and in a little while we discharged our maid and I did all my work alone.

Soon after I was healed, the Lord showed me that I had to take care of my body and that if I would do that, he would keep me well. I might say that I wanted healing only so that I could take care of my three little boys and have strength to do my housework and be able to attend services, but Jesus did more than I asked for. Praise his name!

Ever since then Jesus has been my physician for soul and body, and for the last twenty-two years he has been our family physician. During these years our faith and trust in God has at times been well tested; for we have had diphtheria, scarlet fever, inflammatory rheumatism, and various other less serious ailments. In all these we have never sought help through a doctor or medicine, but have taken the Word of God for our guide and trusted in Jesus for healing, committing all to God.

Diphtheria. For the glory of God I will tell about his healing one of the boys of diphtheria when he was at the point of death. We had him anointed, but by all appearances he was dying. With a perfect resignation to the will of God, we sat around him. Suddenly, without any visible cause, his mouth, which was stiff in convulsions, opened, and he vomited and his throat opened up. In a few days he was well. His vomiting caused one of the others to vomit, and in this way the Lord healed two right then.

A Bad Abscess. Twenty-three years ago one of our boys had a bad abscess. As it was getting worse, we

were advised to see a doctor at once. He thought the disease was located near the backbone, the discharge finding its way out on the side of the body. As the doctor's directions for the treating of the abscess were horrible, I saw that we had to look to the Lord for help. One morning while I was reading to the boy some of the accounts of Jesus' healing the sick, and entreating him to give his heart to Jesus and believe that he would heal the abscess, he was healed, got a new heart, and had a wonderful vision of heaven. He was only nine years old at this time, but we had a blessed time together in praising God for what he had done for him. From that morning the discharge ceased, and the abscess healed rapidly. Mrs. S. S. Moyer.

Berlin, Ont., Canada, May, 1910.



For Ten Years a Sufferer. I had been sick about ten years, taking medicine continually and changing doctors, as they did not agree regarding my trouble. I would be in bed for months at a time, once a whole year. God alone knows what I suffered and the condition of my nerves. I had two children, but I was not able to give them a mother's care. Finally, it was decided to take me to the asylum at Traverse City.

This proved to be a sad mistake. I was in the hospital ward among those who thought they were lost and that they must kill themselves. Soon their feelings were mine. I thought death the only way out of my trouble. The physicians did not think I would get well, but wanted to take me to Ann Arbor for an operation. I was failing fast. When my husband found out my condition, he took me home to die, as they supposed.

I was very low when the elders came to my home from

St. Louis. We were then living near Stanton, Mich. It was only through their prayers of faith that I was made to believe that God would save me and heal my mind and body. Not long after prayer was offered, I could see plainly, which I had not done for months, and I could sleep at night like a child. For four months at one time I did not sleep over one hour a night. There was such a pressure on my brain that I could not close my eyes. Sister Walters remained about a week with me, and soon I went to her home for a week, which was a great help to me, soul and body. Brother and Sister Sheldon were also used of the Lord in helping me to touch the hem of His garment. I could walk a block or so before I returned home, and I began to do my light work. In a few weeks I let my girl go, and in the name and strength of Jesus I did my own work. Within a year the Lord gave us a baby boy weighing 12½ pounds. Truly, it pays to trust Jesus. He will never fail us; he continues to care for us as we obey.

Blanchard, Mich.

Bertha Cummins.



**A Roaring
in the Head.**

I had a terrible roaring in my head for about two years. It was so bad that it seemed as though a train were passing. It grew worse. Sister Dent came to our place during this time, preaching salvation, and teaching that the Lord would heal the body. This I accepted. I was ignorant of this wonderful truth, but, thank the dear Lord! he enlightened me. The sister anointed me, laid on hands, and prayed the prayer of faith. Before she took her hands off, I was wonderfully healed. Praise the Lord! During this time I was suffering from female weakness, of which the Lord also healed me.

Dover, Okla.

Celia Quarles.

**Divinely
Healed. Other
Means Failed.**

For about fifteen years I suffered from constipation, the condition growing worse. I resorted to all modern sanitarium methods calculated to cure, but never received more than temporary relief. Previously to the use of these methods, I had employed various cathartics. The last effort made to effect a cure by sanitarium methods extended over a period of five and one-half months, during which time I was treated in an institution of wide reputation. When dismissed I was in no wise improved, and no hope of recovery was given me. Subsequently to this experience, I heard of a new drug remedy, which I secured. This proved to be the most effective of anything I had tried. Having exhausted my resource of knowledge in an attempt to cure myself, I was willing to try almost anything. It seemed that this new drug would be efficacious in at least mitigating my sufferings.

I was greatly troubled with headaches and severe spells of autointoxication, and, at times, was unable to care for any sort of work. The ascending colon was very much enlarged, forming quite a pouch in the right side of the abdominal cavity, and there was a catarrhal condition throughout the alimentary tract. Digestion was so impaired that, at times, a single article of predigested or toasted foods of such nature as contained no appreciable amount of woody fiber, was all that could be taken for the meal.

I was finally advised to undergo an operation for the removal of the colon and was told that there could be no recovery without it. The results of that operation were questionable.

I received much benefit from the fasting cure, at one time fasting for fifteen consecutive days, then taking six to eight ounces of food a day for two months.

During the winter of 1909 a change came in my experience. At the time I was doing editorial work on a gospel periodical. A gentleman, whose acquaintance I had formed and who was suffering with a tumor, called at our office and asked my advice as to his Christian duty. He said that he had been urged to resort to an operation, but felt that this was a challenge of his faith in God. Light upon the privileges of a Christian were becoming clearer to me; therefore I encouraged him to put his faith in God, although at the time I myself was suffering and using physical and medical means to obtain relief. My encouragement led this brother to seek the Lord earnestly, and he was later wonderfully healed by the power of God through faith in Christ. When this man left my office, I kneeled before God and reviewed his promises to his children. They became very real to me. I knew of no one near by to whom I might apply in confidence, believing that their prayer would be answered. I knew, however, that there was nothing between me and the Lord that hindered my faith from taking hold of his promises. I placed the medicine and appliances, which I was in the habit of using, on the one hand and the Bible on the other. The precious promises of God were within my reach. My prayer was very simple. I acknowledged my helplessness before God, and claimed the power of his redeeming grace to save, heal, and keep me. By faith in his name I arose from my knees fully committed to his care, a sound man.

Only those who know something about the horrors of such a condition as I have described can appreciate how thankful one is who has been healed as I was. More than two years have passed since then, and I have experienced perfect soundness continuously since. It was in the spring of 1909 that I also came to fully understand and embrace the blessings and doctrine of

sanctification. I can say to every sufferer, Look up in faith, believing the promises of God, and claim your privileges by faith, and heaven's richest blessings will become yours.

L. K. Morgan.

Anderson, Ind.



**Eight Years of
Rheumatism
and Kidney-
trouble.**

I was afflicted with kidney-trouble and rheumatism for about eight years, and during this time I used patent medicine. I had ordered a six-dollar box; but before it came, I was anointed and prayed for, and the healing virtue went through my body like electricity. I was made to realize that the day of healing had not passed. I thank and praise the dear Lord for it. When the medicine came, I took it and all I could find and buried it. I have not taken any since. The Lord has healed me many times since. I give him all the glory.

J. M. Quarles.

Dover, Okla.



**Epilepsy for
Four Years.**

For about four years I was a victim of epilepsy, which at times seemed almost unbearable. Several nights I have gone to bed seeming to be all right, and before morning I would be in a most critical condition. Also, sometimes I would lie for two or three days at a time without having knowledge of anything at all. I knew that nothing else than the healing power of God could deliver one from such an affliction. I called for the elders of the church, was anointed and prayed for, and, thanks be to Jesus, he healed my body without the aid of doctors or a drop of medicine.

T. T. Holden.

707 East Pearl St., Wichita, Kans.

**Heart-trouble
for
Seven Years.** For over seven years I was afflicted with heart-trouble. No tongue can tell what I suffered. Sometimes I would have to sit up a great part of the night. I could not lie on my left side at any time on account of severe pains and dreadful smothering spells. I was almost constantly under the doctor's care, but all his drugs did me no good. I continued to get worse. I certainly thought that my husband would find me dead sometime; but, praise the dear Lord! when I learned that divine healing did not pass away with the apostles, but was for all his saints, even to the present day, he honored my faith in him and made me every whit whole. It has been almost two years since I received the healing touch, and it abides with me still. Rachel Acker.
Pierceton, Ind.



**Poisoned by
Eating
Toadstools.** Some time in May, 1901, I ate three toadstools, believing them to be mushrooms. I found out my mistake inside of a half-hour after eating them. I at once sent my neighbor for two of the saints to come and agree with me in prayer. While he was going, I became very sick in my stomach. I immediately looked to the Great Physician for help. In answer to my prayer, the Lord enabled me to throw the poisonous matter up and to cause it to pass away otherwise. Then I became thirsty for water, but every time I drank any I had to throw it up. I began to grow weaker and weaker; so I had to lie down.

Soon came the saints—Brother and Sister Larson—for whom I sent. By that time I was so weak I could not speak much above a whisper, and I began to breathe shorter. I was able to get on my knees. I had faith

that when we asked the Father in Jesus' name, he would heal me and make me perfectly whole. As we prayed, the Lord healed me and made me perfectly well. I got up on my feet and began to praise the Lord with a loud voice, and I never felt healthier and happier in my life. I shall never forget it. It was truly wonderful.

Fargo, Okla., Dec. 6, 1909.

F. P. Dimm.



Consumption. I am of a family who were consumptive by heredity. Two of my brothers and two of my sisters died of consumption, and a third sister is on what will soon prove to be her death-bed (unless God speedily comes to her rescue) with the same dread disease.

I myself was sorely afflicted with consumption, and as time passed on my lungs got worse. After I had been converted and had begun to preach the gospel, my lungs were so affected that when I exhorted or preached my breath was so short and my vocal organs so weak that I could scarcely speak in an audible voice afterwards. I often asked the Lord (in a general way) to heal me, and I sometimes got temporary relief. This state of affairs continued for several years. I was attending a camp-meeting at Beavertown, Ind. On the night I took my departure from the camp, several of the elders were gathered in a small tent praying for the sick. The Lord seemed to speak right in my soul, "Now is the time for God to heal you." When the brethren, D. S. Warner, A. J. Kilpatrick, and others, laid their hands upon me and prayed, the power of God went through my lungs and healed them. I have had la grippe and bad colds, and have been afflicted sorely, with such afflictions as affect the lungs, but, thank God! he healed me perfectly and permanently, so that for

many years I have enjoyed the unlimited use of a sound pair of lungs with which to preach the gospel.

Appendicitis. Christ has been our family physician for over twenty-eight years. I wish to tell how the Lord healed me of what I concluded was appendicitis; I had every symptom and in a very severe form when God healed me. I had had lighter attacks three or four times before this, but on this occasion my faith was severely tried. My daughter and I were attending a meeting in Toledo, Ohio, two years ago, when I became so afflicted that I almost despaired, but the Lord again assured me that he would heal me. I called for the elders, was anointed and prayed for, and the Lord healed me. Although for several days I was almost a nervous wreck, the Lord completely restored me.

Anderson, Ind.

J. N. Howard.



**Chronic
Catarrh.**

Twelve years ago I was suffering from what the doctors called chronic catarrh of the head, throat, and lungs. My throat was eaten out in holes, so that one day while I was trying to swallow a pill it lodged in one of those holes and remained there till it was all dissolved, which was about two days. I can not express the awful itching and burning sensation that was in my head. Only those suffering the same way know what it is. My breath was very offensive to those around me. The doctors did not seem to help at all, so I did not expect to live long.

I could see by the teaching of *The Gospel Trumpet* that we could have the privilege of divine healing today the same as in Bible times; also, Bro. Emil Kreutz, who was the minister who brought the light to our part of the country, taught me the same. So one day I told my wife that I could not live long anyway at the rate the disease was going and that I might as well die with-

out medicine as with it, and that I was going to throw the medicine away and put my full trust in the Lord. I did, and I want to say to the glory of God that I was instantly healed of that dreaded disease and that I have never had one symptom of it from that day to this. I have good health; have increased in weight from 155 pounds to 200.

I have witnessed hundreds of cases of divine healing. Being in the ministry, I see more than I naturally would otherwise; but I can not tell of them all, so I will just mention the last healing of my body. It was of typhoid fever about two months ago.

**Typhoid
Fever.**

I had it about two weeks and became very weak. This was the first time in my life that I was ever helpless in bed and had to be waited on like a child. I was so weak it worried me to talk or even pray audibly, so I would pray in my thoughts. One day while my heart was communing with God on my bed, the Spirit of God impressed me that it was time for me to be healed and get out of the bed; so I asked my wife to call the saints in, several being present at that time. I told them the Lord had shown me that this was the time for me to be healed and get out of bed. Without waiting for any further preliminaries, I began to call on the Lord with all my soul, and he sent his healing power all through my body and healed me. I arose in bed and called for my clothes. My wife hunted them up, and I dressed myself and walked out in the other rooms, and I have been walking ever since. While I lost about twenty-five pounds during that two weeks, I gained it back in less than four weeks. Although my hair is all coming out as a result of the fever, a new supply that is better than the old is growing. I am still praising the Lord.

G. T. Neal.

361 Failing St., Portland, Ore., Dec. 13, 1909.

Deafness.

When three years old I had scarlet fever, which, with the strong medicine administered to me during my sickness, so affected my ear-drums that I was left hard of hearing, especially when I had a cold. My parents knew nothing about divine healing and of course knew of nothing better than to summon a doctor and give medicine in case of sickness.

I am now fifty-six years old. About twenty-eight years ago I heard the first testimony to divine healing, by Bro. A. J. Kilpatrick. It sounded reasonable, and I received it as Bible truth and good news. I told my husband, J. N. Howard, that I believed it to be true that God would heal now just as well as he ever did and that if I ever got sanctified I was going to ask the Lord to heal me of my partial deafness. We soon accepted the whole truth, both consecrated our all to the Lord, and "the very God of peace" did sanctify us wholly. About a year and a half or two years later I called on God to heal me, and, praise be to his dear name! he healed me and gave me my hearing after I had been partially deaf for so many years. We did not have the Word preached so definitely as we now hear it preached among God's true saints, so we just called on the Lord, and he healed me.

Cancer.

About this time a cancer made its appearance on the right side of my nose and in a few months began discharging and enlarging. It continued until it had almost eaten a hole through and had become about as big across as a five-cent piece. It was very painful, and was rapidly affecting my entire system. One day when my husband came in to talk and rest a few minutes, I spoke of the pain caused by the cancer, and he suggested that we had better see a doctor. I answered, "No; not as long as the Lord lives." Then I told him that I was "going to have the Lord heal me of this cancer." Husband returned to the field, and I

went to prayer, humbly asking God to heal me of that awful eating plague. I suppose Husband prayed also, for we had learned to carry our distresses to God by mutual agreement. God heard the petition; the prayer went to the throne, and the answer came. God healed me of the cancer, and healed it permanently. All glory to the precious name of Jesus! About three days later, while I was dressing my hair before the mirror, my attention was called to the fact that God had healed the place perfectly; the cancer was gone. It was healed over as perfectly as it is today. All honor be to Christ, our Great Physician. Some said it would break out again somewhere, for it was in my system; but God healed it to stay.

Many, many times the Lord has healed me in the past twenty-eight years, and our children know nothing else than to trust in God for healing when sick.

Anderson, Ind.

Mrs. M. J. Howard.



Healed after Early in March seven years ago I
Medicine Failed. was taken with a severe attack of vomiting. It began about midnight. All efforts on our part failed to help me in the least. The violent vomiting continued during the day. My husband, seeing that I was getting very much exhausted, asked if I did not want him to call a physician. I told him yes. One was sent for. He came and gave me some medicine; but, instead of getting relief, I became much worse. This dreadful sickness continued for nearly seventeen days. In the meantime a council of doctors was held. They agreed that all was being done for me that possibly could be done. Still, I was getting worse and weaker every day. Death stared me in the face.

At that time I was a member of the United Breth-

ren denomination. I did not know that I could trust the blessed Savior for my healing. I had never seen any one healed and had never heard a sermon in this light. But the dear Lord came to me in a wonderful manner. I can see it now as I reflect. How marvelous are his ways! My daughter-in-law was helping to care for me in my sickness. I called her to my bed one morning and asked her if she thought I could be healed. She said, "Some do get healed and get well, even when as low as you are. If you have faith, you can get help." I said, "Whom can I send for?" "Send for Brother H. M. Riggle," she answered. The brother, who lived nearly eight miles away, was sent for. In the meantime the doctor and his wife called. He gave me some medicine. Husband told him what I had called for. The doctor said, "Well, let him come; it may rally her." I could see that he was very uneasy. I took the medicine as he directed, and another severe vomiting spell followed, as usual.

In a few hours Brother Riggle came. I was sitting up in a rocking-chair. He took a seat beside me and began to question me, asking if I believed the Lord was able to heal me. I replied that if he wanted me to get well, I believed he was able to heal me. All fear or excitement had left me. I was getting out into the light. How the blessed Lord did open up the understanding of my poor soul! I was anointed and prayed for. I felt the healing power throughout my body. The devil stood close by. His last hold on me was going. I made one great effort to get clear of him, and when the brother asked me if I believed I was healed, I said, "Yes; I do." Then Satan left me—departed as if struck by a club. Then they laid me back on the bed. I first realized that all pain was gone. I was bewildered. I could not say, "Praise the Lord," but I felt like getting up and running, though I had not asked for

bodily strength. It was several days before I could walk without help. My husband and daughter and several of the neighbors thought it was all excitement; I knew better. I could not contest my case. In three weeks I was up and cleaning house—lifting carpets and helping to move stoves, as if I had never been sick.

I could mention healing after healing since then, but space will not permit. I am past the three-score mark. I expect to keep right on until the Master says, "It is enough."

Louisa A. Shaffner.

Cambridge Springs, Pa.



An Aneurism. Two years ago, while living in Sawtelle, I helped to put up a tabernacle. (I think it was in August.) While looking up at the top of the center pole I felt a stinging sensation in the side of my neck, and I mentioned it to some one standing by, saying that I had hurt myself; but I kept on helping in the work until it was finished. That night my neck began to swell and to pain me severely, and it kept on getting worse and worse. We began to be alarmed, not knowing what was the cause of it or what it was.

I felt that I ought to consult a physician to find out what was the cause of the affliction; so I called on Dr. G. W. Peck, of Sawtelle. After several examinations he pronounced it an aneurism; that is, the artery that leads from the heart to the brain had burst, and as the blood went to and from the brain a small portion would ooze out and remain. He was not satisfied, so he advised me to go to the Soldiers' Home surgeons. (By the way, I am an old soldier and am sixty-two years old.) I went. They did not at first agree with Dr. Peck, but asked me to come back. I went two or three times for examination; but they could not give my

affliction a name. They gave me to understand, however, that I could not get well. On that they were agreed.

I went through all that meeting and could get no relief. I was prayed for, but still I got no help; instead I gradually grew worse.

I wrote to Bro. J. W. Byers, asking him to pray first that I might get right in my soul. Wife also wrote to the *Trumpet* office, to Lodi, and to others, and some of the dear saints came and stayed with us to help and to pray for me. Well, God heard and answered prayer in my behalf. He healed the aneurism.

But the enemy was not done with me yet; for after the aneurism was healed, the trouble came back on me in another form. Dr. Peck called it some kind of cancer. He told me that no human aid could do me any good and that I ought to straighten up all my business and not put it off another week, no, not a day; "for," said he, "there is no telling how soon it will be." I took him at his word and went to the Los Angeles camp-meeting; but still there was some obstacle that had to be removed before I could get a perfect healing. Next to the last day of the meeting the hindrance was removed. The brethren laid on hands and prayed the real prayer of faith, and I was healed. To God be all the glory.

After I was healed, I went back to Sawtelle and showed myself to Dr. Peck, and here are the very words he used: "Praise God; you are a well man. Surely God healed you." I also went to the Soldiers' Home doctors to show myself to them. The post surgeon, who had examined me, with two assistants when I was first hurt, came in and asked me very pleasantly, "Well, what can I do for you?" I asked him to look at my neck. On examining it he said, "Well, well, you are a lucky man, you are a lucky man"; and, calling to one

of the other surgeons who had examined me and pronounced me incurable, he said, "Say, just come here; this man has got well." Again he said to me, "You are a lucky man."

Isaac N. Ulsh.

354 Froelich Ave., Fresno, Cal., Dec. 10, 1909.



**Removal of
Itch.**

I want to tell you how God so wonderfully healed my three children and me of itch. My boy, eleven years old, was so badly afflicted that he could not feed himself all the time. His hands were covered, and so swollen that he had very little use of his fingers, and large yellow blisters would come inside of his hands. Baby Neal was almost covered from his neck to the end of his toes. My daughter and I were not so badly affected, yet we suffered untold misery from the dreadful affliction. We suffered this way eight months; when I took the children and went to Portland, Ore. We were anointed and prayed for, and God wonderfully healed us all. In three days the dry scabs, swelling, sores, and all were healed.

Mrs. Nellie Brant.

Rainier, Ore.



**Neuralgia
Instantly
Healed.**

About the 1st of November, 1909, I took a severe neuralgia in the right side of my face and head. It was caused by a bad tooth, I suppose. It kept getting worse for about a week, and each succeeding day it would hurt me worse. As I was a barber, I would use hot towels or have some of the other barbers put them on for me. These applications would for the time give me partial relief. After suffering most intensely for two

or three days I went to a dentist. As soon as he finished his work, it got much worse. I tried to work at my chair after coming back from the dentist, but I had to give it up and go home and go to bed. I prayed, but did not get much relief. I wearied through that night and went to the shop in the morning to work, but later in the day had to give up and go home again. I suffered the most horrible agony until about nine o'clock that night. It seemed I should have to obtain relief in some way; so I called my wife, and we prayed and stayed on our knees till God heard us and healed me instantly. It has been over a month since then, and I am still healed, for which I praise the Lord and give him all the glory.

The Lord has been our physician for six years, and he has never failed us when we came to him aright and met the conditions of his Word. One of our children was healed about three years ago of appendicitis and one of pneumonia. Many other times members of my family have been healed of different diseases.

Bolivar, Mo., Dec. 20, 1909.

W. G. Davis.



**Stricken with
Paralysis.**

In October, 1907, I was stricken with paralysis in my left leg; also, my whole body, especially my spine and head, was affected. I was carried to my bed and was unconscious for some time. A doctor was sent for. He did all he could, but to no avail. I remained in my bed in a helpless condition for four months. The doctors treated me for many different things, but their remedies did no good. I then took to using patent medicines, but they helped me none. The last doctor said that I never would walk, so I settled down and gave up taking medicine. All that I could do was to sit in my chair. I had to be helped in and out of my bed and to the table. My suffering

was great. But all this time I believed that this affliction was for a purpose.

I was a member of the Predestinarian Baptists. Once the preacher came and held a meeting in our house, but he did not seem to have any special care or feeling for me. As I sat and pondered over my condition, I told my husband and family that this would work out for good.

It pleased the Lord to send to our midst a minister of God. He and his wife preached some and gave me a book on divine healing. In this book I found some hope, but what to do I did not know. But the Lord sent more of his ministers, who came and visited me and held meetings in our home. As I listened to the Word of God, it was sweet to my soul. They came back the second time and preached on divine healing. It seemed to pierce through my soul and body. At times it seemed that I must jump up and leap. They stayed all night and the next morning they talked, and sang beautiful songs, which thrilled and filled my soul with joy. After singing they talked with me and asked me whether I believed that God was able to heal me. I answered yes. So they asked my husband and children to kneel down with them and pray. After praying they arose and anointed me in the the name of the Lord and asked God to heal me. One of the brethren then took me by the hand and bid me arise in the name of the Lord and walk. The strength came into my limbs, and I arose and walked across the room and then out into the kitchen. Oh, such glory! It filled my soul, and while my husband and children wept, the saints present were praising God. My long siege of sitting for seventeen months was over.

I am now able to do my work and to attend meeting.
To God be all the glory.

Savilla Rector.

Hanover, Ohio.

**A Skilful
Physician.**

There was a disease in this neighborhood having symptoms of scarlet fever. The doctors called it black diphtheria. It killed three out of five children from five to eight years old, the doctors doing all they could with medicine. Our baby, eight months old, took fever, which we supposed to be caused by teething and cold. We did not know it was dangerously sick until the third night, when it awoke crying and we saw that it was very pale and had a catch in its breathing, which made it very difficult for it to breathe. I was sitting by the fire with the baby in my arms. I saw a strange look come over him, then a chill, and his eyes set in his head. He ceased to breathe, stiffened himself, and then fell limber in my arms. I was trying to pray, but was watching the symptoms. Wife was lying on the bed. I jumped to my feet and said to Wife, "The baby is dying." She sprang from the bed and saw that he was gone. We dropped on our knees together and began calling mightily on God, not looking at symptoms, but to the Lord, pleading his promise which says that where two agree it shall be done. When we received the assurance that the work was done, we looked at the baby. I was holding him up in my hands. He began to move and breathe again, but he looked like a dead child. We then obeyed Jas. 5:14 and held on to the Lord. On the second day he broke out in a solid welt all over his body, showing that he had the same disease that was baffling the skill of the doctors. But, praise the good Lord! we have a physician whose skill is never baffled. All the physicians in this world could not have saved his life, but now he is healthy as can be. It pays to trust the Lord. Had we trusted to earthly physicians, we should have had a little grave on the hill, but instead we have a healthy, playful child.

The good Lord has been our physician for two years,

and we have not trusted him in vain. We have not taken a drop of medicine of any kind, and he has healed my wife of dyspepsia, kidney-trouble, and many other diseases. I also was healed in June, 1905, of a chronic disease of twenty-three years' standing, and he has kept me well ever since. It pays to trust and serve the good Lord.

I. P. Hamrick.

Cowen, W. Va.



Dislocation and Broken Bone. On the 2nd of August, 1899, while riding horseback along a hard brick street, I fell and dislocated the elbow of my left arm, at the same time breaking one of the bones between the elbow and wrist, one part of which protruded through the flesh enough to cause a scar which remains to this day. The surgeon who was called said that it was one of the worst kinds of arm-breaks—a compound fracture. He wanted to administer chloroform, saying that I could never stand the setting of those bones without its aid; but he was told that chloroform was not needed and that we would trust God's power in place of the anesthetic. He was reluctant to attempt to put the bones in place under those conditions, but, seeing that we were decided, he began. It certainly looked reasonable from a natural standpoint that such an operation would be exceedingly painful, and I remember that before the doctor commenced his work, if Mama would just move my arm a little it would hurt me; but we knew that we were trusting a God who could "do exceeding abundantly above all that we ask or think." Bro. D. V. Shallers, the elder of our congregation, was present, and others of the dear saints were interceding for me. In answer to their prayers, all the while that the surgeon and my father were working hard in their

efforts to draw those broken and dislocated bones back through the flesh to their proper position, I experienced no pain.

Some say that the day of miracles is past, but I know from my own actual experience that it is still here. God truly did more than I expected. A woman who happened to be there, though only a sinner, said, in regard to divine healing, "I have seen it with my own eyes."

We allowed splints to be placed on the arm after it was set, but on the fifth day, feeling that it would be more to the glory of God, we removed them. A number of saints had gathered in, and I raised my arm up then in answer to prayer, and it continued steadily to improve until it was well. When the surgeon called and found that we had taken off the splints, he was very much shocked and concerned, and he tried to reason with and persuade my mother to have them replaced, saying that unless we did it would be an absolute impossibility for me to have the proper use of my forearm in turning it from right to left. He said that he would come and dress it from that on free of charge if we would just let him replace the splints. But Mama told him that it was already healed and that there was no need of splints—and, thank God! there wasn't. The Lord never lost the case, but did good work in healing it, and I have the use of my arm today. Oh! wonderful indeed are his workings!

Consumption. At the age of fifteen, during the summer after my sister had died of consumption in March, I began to have symptoms of the same disease, and grew so ill that friends thought I would die of it. I was anointed once, and the Lord healed me, but he afterwards permitted me to be severely tested. Dark indeed was the outlook from a natural standpoint. I wept and prayed, and, thank God! he rebuked the symptoms and made me whole. Even after improving for two weeks

in the fall I weighed only 108 pounds, and by the next spring I weighed 123½. Some who had seen me while ailing, were astonished when, about a year later, they saw me looking so well. I am now in my twenty-third year, and I have not taken a dose of medicine since I was about five or six years old, having been taught from childhood to commit my case to the Great Physician. True and efficient has he proven himself.

Joyce B. Meyers.

2700 West Main St., Louisville, Ky.



**Healed of
Paralysis.**

I had a stroke of paralysis on Dec. 24, 1895. I was helpless; I could not dress nor undress myself. My right hand, arm, and shoulder had all perished away; in fact, my whole right side was helpless. The doctors said I would die.

I had not heard the Bible, the true way, but I was longing for a higher life. I was a Baptist. I was living to all of the light I had. I would tell the preachers they were stumbling-blocks for the church, that they would not preach the whole Bible, that they preached to suit themselves. I asked them to anoint me and pray for me, telling them that if they had faith in God, he would heal me. They would say, "That is all done away with." I would ask them to show me where the Bible says that. They would say they didn't have time to look it up. Now, you can not find such a passage in the New Testament. It is man that has made away with the doctrine.

In August, 1897, I heard of a preacher that believed the same as I did. I sent my son over to the courthouse to see if they would let him preach there. So the preacher was sent for. He was Bro. Willis M. Brown, and he was accompanied by his son Charles, who was wearing knee-pants. The boy preached with the Spirit.

His text was Jas. 5: 14, 15. When he closed the sermon, he called on his father to close the meeting. He called for all that wanted to be healed to come forward. I went forward. When Brother Brown asked me to kneel, I was so stiff I could not. He then anointed my head and Brother Charles put his hand on my lame shoulder. Then Brother Brown prayed a short prayer and told me to rise. Dear reader, I stood on my feet, and every stiff joint was loosened. I received the healing power right then. I was so happy that I slept none that night. Now I have not a pain, nor have I had paralysis from that day to this.

I went to the Baptist church and told them to take my name off the book, for my Bible taught me not to be yoked with unbelievers. I have no one to please but the dear Lord. I have been a widow since 1877. I am poor but happy. Though sixty-one years old, I work a great deal.

Mrs. Nannie Roby.

Metropolis, Ill.



**Given Up
to Die.**

I was taken very sick about the 1st of July, 1903, and as we do not use medicine, we simply asked God to heal me, but I continued to grow worse. I began to have night-sweats, which weakened me so that I could scarcely raise my head from my pillow. Deep-colored red spots came on my cheeks, and my limbs were swollen badly and were covered with large red sores, which, in a few days, would become a dark-purple color. My lungs pained me continually, and I was almost constantly coughing up lung-tissue. The neighbors were asking why we were allowing people to die and doing nothing for them. We consulted a physician, who, after careful consideration of my condition, stated that it was his

opinion that I had tuberculosis. He said that as soon as the sores on my limbs began to discharge, I would quickly lose strength and die. He told my friends that there was no remedy known to medical science that could reach my case and that he could only smooth my pathway to the grave. He said two months would no doubt tell the story.

The doctor's statements gave us great stimulus for earnest prayer, and we set a day for prayer and fasting. I was anointed, and when prayer was offered, thank God! I was healed. I arose immediately from my bed, having been very low for about six weeks. I lost twelve pounds during the last two weeks of my sickness. Two days after I was healed, I rode out with my husband, and over six years have now passed, and I am well and strong today.

"It pays to serve Jesus, whatever the cost;
I'll be a true soldier, and die at my post."

Franklin, Pa.

Mrs. Edith B. Anderson.

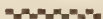


Lung-trouble. For over two years I was afflicted with lung-trouble. Last summer I became so thin and weak it seemed my time on earth was short. By the time I would do my housework (I had a small family---only two children) I would be almost exhausted and out of breath. My voice became very weak; I could hardly talk at times from shortness of breath. Some of my neighbors advised me to go to a higher climate; others wanted me to employ a physician. I appreciated their interest, but I knew in whom I trusted. So I wrote to some of the saints to be agreed with me that I might know the Lord's will, as I had begun to have chills every time I would take a little cold. I had four chills two or three weeks apart.

One of my neighbors took me to a physician, one of the best in Gainesville, for an examination. He examined me and said that I did not have a bad case of consumption, but that I was just ready to take the disease. He then asked me if I wanted to get well. I answered, "Yes, sir; but I will not take any medicine, as my trust is not in medicine." He replied, "Well, you will not get well then." I was anointed and prayed for, and was made every whit whole instantly without the use of medicine or going to a higher climate. I am now stout and well. I do my washing and housework with all ease, and I am gaining in weight and strength.

Gainesville, Texas.

Annie Meyer.



**Inward
Trouble.**

On the 18th of September, 1903, I was taken very sick with a complication of diseases, from which I suffered untold agony. My spine, liver, and kidneys were terribly afflicted, as well as other organs of my body. I had one good doctor about three weeks, and another nearly eight weeks, and they gave me no help. I kept growing worse and worse. On account of continual suffering my nerves broke down, and I became nearly insane. Part of the time I was unconscious, and it was said that when I left the house, it would be after death. Like the woman of old, I suffered many things of those two doctors and got no relief.

Many times while suffering I would seem to hear a voice telling me to trust in God, and, at last, I yielded to his Word. I had suffered so long and so much that I despaired of life. It seemed death was staring me in the face. Many times I had stood by the bedside of others who died; had held children in my arms at the time the spirit took its flight; and now, I thought, my

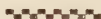
time had come. I thought of Jesus and of his power to heal, and, finally, as a last resort, I called for an elder of the church. He came and anointed me for healing, and, praise the Lord! the work was done. I arose from my death-bed (?) and ate a hearty dinner. How glad I was to feel in my body that I was healed! I began to improve from that hour. My medicine was thrown away. The devil would suggest that I was not healed, and, at times, would come at me like a mighty flood; but in the name of Jesus I would rebuke him, and he would flee. Psalms 103:2, 3 kept ringing in my mind—"Who forgiveth all thine iniquities; who healeth all thy diseases."

The *rest* of the Christian does not come by way of morphine tablets, bromide, or resting-powders; for Jesus said, "Come unto me, all ye that labor and are heavy laden, and I will give you rest."

Let me say to you who are afflicted in your bodies, Do not fear to trust in God. He is a help in every time of trouble.

Mrs. Addie P. King.

Union City, Pa.



**A Doctor's
Testimony of
Healing.**

This testimony contains the substance of what I published in April, 1907, in a booklet—"A Doctor's Experience of Divine Healing"—and some experiences since its publication.

My early life is in no way remarkable; in fact, I have never done any remarkable things, but the Lord has done wonderful things for me. In early life I desired worldly honors and spent my time seeking after them. I was gratified to some extent. I was a successful school-teacher, and at the age of twenty-four graduated in medicine and surgery, with highest honors of my class.

I was a successful practitioner, and at the expiration of two years I was called by my alma mater to instruct in the dermatological department. I held this position until my health failed. It is needless for me to say that I was highly pleased with myself thus far, and upon this foundation I had planned great things for myself and family, but the failure of my health interrupted my plans. I moved to Herrin, my present home, and made money fast and also temporarily regained my health. I was appointed inspector for the Illinois State Board of Health and received ten dollars a day and expenses while serving the Board. Good health, a good profession, financial success, and the flattery of many worldly friends caused me to be very egotistical. The practise of surgery, coupled with skepticism, caused me to be very hard-hearted.

Now the tide of life changes. I found myself the victim of a dry, hacking, harassing cough, but I tried to think it nothing serious and continued my work. Each day, however, I lost ground. After about a year I was stricken down like one dead. I soon rallied, but I was never well any more. Seven of my home physicians came to see me and pronounced my case lobar-pneumonia. I was given the best attention, all of them coming to see me every day for two or three months and some of them coming twice a day. I grew worse. Finally, my left pleural cavity filled with a liquid called serum. This was drawn by aspiration (one-half gallon). In about two weeks the cavity refilled. It was again emptied and again it refilled. This time the physicians decided to resect a rib and insert a drainage-tube. My heart was so affected that I did not think myself able to stand an anesthetic, and I did not feel able to stand the operation of having a rib resected. So I told the doctors to insert the drainage-tube between the ribs, and I would stand responsible for the consc-

quences, meaning that I would relieve them of any blame for any evil results. This was agreed upon, and, with the assistance of two men, I arose from my bed and walked into my dining-room. I was helped upon my dining-room table, and the surgeon began work. One hole was cut through between my ribs under the point of my left shoulder blade. (I am using plain terms because I want every one who reads this to understand what I am saying.) But the pus-cavity was not reached. I then told them to make an opening lower, nearer the bottom of the lung. This was done, and the cavity was found. Enough sero-pus (watery pus) was drained out of my left lung to cover the bottom of an ordinary washing-tub from, I judge, one and one-half to one inch deep. I was able, with assistance, to walk back to my bed. Did this operation hurt? Of course it hurt, but I had to stand it, as I could not inhale sleep-producing medicines, owing to weak heart-action. A drainage-tube was inserted, and large quantities of pus were discharged daily. I gradually grew weaker.

I went to St. Louis to one of the leading hospitals, and leading hospital surgeons and members of the Missouri State Board of Health visited me and consulted over my case, as did some members of the Illinois State Board of Health, at different times, however. It was decided by St. Louis physicians that all had been done for me that could be done. I was sent home, and of course I came home to die.

After the world and her wisdom failed me, I began to think about death and eternity and what they meant to me. While I had thought on these subjects before, I had not thought so seriously. I had been reading the Bible and was by this time a believer, but I had no real, present-day, living faith in God, as the preachers who visited me told me, in substance, there was nothing left for me but death. I read in the Bible, however, among

other things, that "all things are possible to him that believeth" (Mark 9:23); "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you" (John 15:7); "The effectual fervent prayer of a righteous man availeth much." Jas. 5:16. From these texts I saw that I must be a real, true, live, and present-time believer in Christ.

Now, to believe with my head and to conform to the ways of any of the many denominations was to have a form of godliness, but to deny the power of God, for they teach that the manifestation of God's healing power is past, or "done away," as they put it. To believe in Christ meant for me to sink deeper and to forge ahead of any teaching of any of the popular creeds of today. I had to believe in a way to bring results, and, to bring results, I had to believe beyond a doubt. And, further, I saw that I had to abide in him (live in him) and that his words had to abide (live) in me, before I should be entitled to God's promise, "Ask what ye will, and it shall be done unto you." I set in to get *healing faith*, for that was what I wanted. I found that faith (in God) comes by hearing (of God) by the Word of God.

I read; I believed; I obeyed. I sent for the elders of the church; that is, what I then supposed to be the church, or at least to be one of the churches. I thought there were as many churches as there were denominations. How foolish I was! for saith the Word, "For by one Spirit are we all baptized into one body, . . . and have been all made to drink into one Spirit." 1 Cor. 12:13. I first sent for the elders of the so-called Christian, or sometimes called Campbellite, church, of which I was a member. "Did you not say a while ago you were a skeptic?" I was, but that made no difference, just so I paid my part and conformed to the customs of the church. Membership was a kind of passport into society. See? Well, the elders did not come

to pray for me, as James (5:14, 15) instructed, but they made light of my sincerity and said, "The idea of a man's thinking to cure consumption by having his head 'greased'!"

I then sent to the Baptist church for their elders, but they had none of the Bible kind, and hence none came. Their dispenser of deception (the preacher) came, however, and told me that the days of healing and miracles were over and that that was not written for us, but for the early church, to prove Christ's divinity. I thought: "Well, if it proved his divinity, he is still divine. All the members of the early church are dead. God has too much sense to incorporate in his written Word promises to dead men; what is written in his Word is written for the benefit of the living, and not the dead. The dead will be judged by the Word of God (John 12:48) and be punished accordingly."

I then sent to the Methodists for their elders, but they were having a church festival and could not come; but the preacher came and told me that he believed in God and his promises and that the Lord healed his wife in answer to prayer. He prayed for me, but the Lord did not answer then.

I then began calling on God in greater earnestness than before. I said: "Now, Lord, I have sent for the elders of all the churches in town, and none of them would come. You have said in your Word, 'The effectual fervent prayer of a righteous man availeth much.' If there is a righteous man on earth, one who can pray the prayer of faith, send him to me, or else make it possible for me to go to him." In about two days an old man (Bro. R. D. Wade, now deceased) came. He was not a member of any denomination, but a man of God. He had been a Methodist, but they turned him out for teaching sanctification and divine healing. He prayed for me and anointed me with oil, and the Lord raised

me up. Praise the name of the Lord forever! I weighed 95 pounds when healed; I now weigh 172.

I was healed in March, 1904. Since that time I have given my life and time to the ministry of the gospel, visiting and praying for the sick. It has been my happy privilege to see a number of them healed. All who believe in God and obey his Word are healed, but those who want me to heal them get nothing. I am only an elder in the church of God, and an elder can do nothing of himself; but God makes strong promises to believers.

Luke was a physician, but when he became a believer in Christ, he gave up everything else and preached what he believed—Christ. I was a physician and surgeon until I became a believer in Christ, but now I have given up all for Jesus and teach what I believe. I should dishonor God to teach the wisdom of the world since I have found the wisdom of God to be greater.

Herrin, Ill.

L. H. Morgan, M. D.



Severe Rupture. When in my thirties, while working at railroad work, a heavy weight came on me suddenly, resulting in a very severe rupture. I wore a truss for about thirty-five years, when the rupture became so bad that the truss would not do its work any longer. I went to a doctor, and he told me there was no hope for me. The downward pull was so great that some of the strain came on my heart. This, with other things, made my case very critical. The doctor advised me to go to the hospital, but I felt I wanted to die at home or as near there as possible. So I started home, feeling rather doubtful in my mind about my reaching there alive. I suffered untold agonies, but was able to get home.

In a few days I felt a little better and went to town

on some very important business. While there I learned that Bros. W. O. Williams and C. E. Orr had gone to our community to hold meetings, and I decided then that I wanted to get right in my soul and to be healed in my body. I went to the meeting and listened very attentively to the sermon, and even before a call was given I went forward and began to call on God in sincerity and real earnestness. Soon I felt a shock like that of electricity going through my body. Also, a sweet, settled peace came to my soul, and I realized that I was saved and healed. I testified to it that night, and when I got home after meeting I took off my truss and have not had one on since, nor do I have the slightest need of one.

Broken Bone. Again, in June, 1909, I was healed. I had gone to town for a load of lumber. When the loading was finished, my horse started. I tried to catch the lines, but fell, and the hind wheel of the wagon went over both my legs, bruising them very much and breaking the smaller bone of one leg just above the ankle. I prayed earnestly that I might get home, and I was enabled to ride home four miles without much suffering; but when I got there, I could not walk at all. I crept to the house and got into bed. I was suffering very much. My feet were badly swollen and much bloodshot. I slipped off the bed on my knees to pray, but I was in such pain that I could not collect my thoughts. So I got back into bed. I seemed to grow worse and worse. I got on my knees on the floor again, and I had prayed only about three minutes when I felt the healing power. I was able to walk at once and did walk, and I have walked ever since.

Although I am made to feel that I am getting pretty old, still I am rejoicing in the salvation of my soul, in the truth as it is in Christ, and in a well body.

Heidtville, Fla.

Valentine Bock.

**Healed of
Cancer.**

Many months ago I felt that something serious had taken hold of my body. I suffered very much at times, but was patient and did not say much about my affliction until I became so bad that I had to be prayed for several times during the summer. The thought would come to me sometimes that I could not live long. About a month before the June camp-meeting at Grand Forks, N. D., I took to my bed and did not think I could ever get up again. During this time I suffered such great pain that my daughter sent for Brother and Sister Tubbs. They came and prayed for me, and the Lord raised me up and gave me strength to attend the camp-meeting; but I kept growing weaker and weaker.

Finally I consulted a physician to find out what was the trouble. He told me that I had a cancer and was in a bad condition; that an operation might save me, but that it was doubtful. He did not urge an operation, for he knew my belief. The devil made it look very dark for a while after I found out my trouble; but I went to the Lord and asked him to give me victory over my feelings, and he did. He kept me from worrying and filled my heart with joy and gladness. Then I began to lay hold for my healing. I wrote to the *Trumpet* Home and to St. Paul Park for the churches there to agree with the church at Grand Forks for my healing on Sept. 16, 1906. The Lord gave me the assurance that I should be healed. On that day the church fasted and prayed. I was not able to attend the meeting that morning, but in the evening I was taken in a buggy. When I got there, I felt that the power of God was in the meeting. Brother Tubbs preached on divine healing. At half-past nine I was anointed and prayed for, and, praise God! I was healed instantly. I had a few tests afterwards, but I just told the devil he was a liar, and then I got the victory. This happened three years

ago, and I am well and strong today. I praise the dear Lord, for the joy that fills my heart as I write my testimony.

Mrs. C. M. Hubbard.

Grand Forks, N. D.



**Broken Kneecap
Healed.**

On Dec. 5, 1910, an eighteen-month-old colt became entangled in the wire fence and fell. I went on the opposite side of the fence and loosed its foot; but while it was floundering to get up, its foot came through the fence and broke my right kneecap in many pieces. We summoned one of the leading surgeons of Anderson (Dr. John Armington), who put the leg in a patella-splint, then opened his medicine-case to give me what he called an "old-fashioned blue mass." I asked if he had read of the rock Gibraltar. He said he had. I told him my decision not to take any medicine was as firm as that rock, and quoted Jas. 5:13-15 as the reason. He then expressed admiration for my firmness. He returned the next day to loose the bandage, expecting to find the leg much swollen; but, to his surprise, it was no larger than when he first dressed it. I told him I believed the good Lord had undertaken in my case. He let it remain one week, then made some change and bound my leg to that board with strong adhesives around the kneecap.

It was the next day, I think, when the great heart of our loving God was moved to pity, for it seemed that a great company of singers were sent and sang a hymn. Oh, what joy to know that my loving Savior pitied me! I have heard heavenly music many times sung by God's saints on earth, but never such strains of music as my ears were permitted to listen to at that time. Surely, our great Friend (Jesus) sent it for my comfort and

happiness. It filled my poor soul with praises. About that time it was revealed to me that the Lord would heal my kneecap, so I called for the elders of the church. They came the next day (Friday), which was the eleventh day after the accident. They anointed me according to Jas. 5:13-15. We touched the hem of his garment, and I was healed that very hour. I have been walking with that kneecap limber ever since. All glory to God!

About an hour after the healing, the doctor came and saw the patella-splint standing against the wall. At first he thought we had made a mistake by taking it off; but, on learning the facts and examining the knee, he acknowledged that Almighty God had done a miracle.

I was 67 years old July 29, 1910. R. S. DeBolt.

Anderson, Ind., R. D. 10.



Defective Eye. When our little boy was born, we noticed something wrong with his right eye, but we thought it would get well in a few days. It grew worse, however, and we began to pray for him, but it got worse all the time. Wife and I could not see why we could not get victory in this matter as we had in every other case in our family. The eye got so bad that it looked decayed; it was almost black around the eye. Many persons said he would lose that eye, but we held to the Lord. When the child was about seven months old, Bro. John James, of Hampton, Va., and Bro. G. W. Doyle came to see us. I asked Brother Doyle to anoint my child and pray for him. We all prayed, and Brother Doyle started for Boston, Mass., but before he reached his destination, the baby had two sound eyes. Nobody could tell that one had ever been afflicted.

Portsmouth, Va.

T. M. Bowie.

Afflicted
Thirty-five
Years.

I was born afflicted and was not expected to live. For thirty-five years I knew not what it was to draw one healthy, normal breath, and often I would ask God why it was I had to suffer so. He answered, "That I may show my power though thee." I said, "Lord, if it is so, I want to submit to thy will." In one year I went to the hospital five times and each time was at the point of death. I had chronic neuralgia of the heart, chronic catarrh of the whole system, kidney and female trouble. I nearly lost the sight of my eyes. They were weak all my life, necessitating an operation when I was a child and the wearing of glasses for years. We had the very best physicians and surgeons all the time, but it seemed they could do nothing for me. Finally they told me that an operation might give me a chance to recover. Now, I did not think I could survive an operation, but told the Lord that if that was the way he would take me home, I was willing, but that if he had any other way or better plans for me, to let me know. I said, "Lord, I know that thou canst heal me without an operation if thou so wish, because thy Word says, 'Jesus Christ, the same yesterday, today, and forever,' and that they that trust in thee shall not come to shame." And in my sufferings I just rested in the Lord.

I had never heard the truth in its fulness preached and had not yet found the true saints of God; but while the people around me were waiting for me to die, God sent two of his true gospel preachers to see me (Brothers Kriebel and Crose). I told them I knew God had sent them. They said they would have prayer for me. A few days later I was taken out of the hospital and sent to Oakland. I had asked God to guide me, so I was just waiting on him. One day when I was again at the point of death, God spoke to me t

send for Brother Crose. He came the next day. In answer to prayer I was able to be out of bed. Brother C. anointed me in Jesus' name and prayed the prayer of faith. I had assurance that the prayer was heard. I was able to be out of bed at times, but my sufferings now were more intense than before, and I felt that God had entirely forsaken me. I felt he was somewhere, but, oh! so far away. In the meantime the powers of darkness had hold of me and seemed to be tearing me to pieces. I not only suffered, but was in awful agony which lasted many nights and days. You see, I had to get the lesson out of this that God had intended for me. Besides that, I had run away from the Lord, and I needed a severe chastening. God stood by me, and strengthened me, although I did not know it at the time.

One day the feeling came over me that God was thinking about me, and I cried out, "I shall not die, but live, and declare the works of the Lord." Then I was brought to the Oakland assembly, January, 1910, and was anointed by Brother Byers. Brothers Kriebel and Holcomb laid their hands on me and called upon God to touch my body. I felt no different for the time being, but my trust was in the Lord, and I was willing to take the healing just the way God saw fit to give it to me. I felt assured that the prayers were before the throne of God. The same night I felt Jesus come to my bedside and lay his hand gently on my head, and then I felt the power of God go through my whole body. I cried out, "Lord Jesus, I am not worthy of all this." I could see something like rain come down from heaven, all the colors of the rainbow, only clearer and brighter. I could scarcely find words to express my gratitude. It seemed I had just risen from the dead. I commenced to see things clearly around me and to realize that God had really healed me of all my

afflictions. It all seemed too good to be true, but, praise the Lord! it was just so. I began to grow stronger, to have a better appetite, and I was again able gradually to take up the duties of life.

Angel Island, Cal.

Marie Spaulding.



**Cancer on
Breast.**

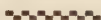
I want to give a brief sketch of my wonderful healing of cancer in answer to prayer. For about eight years there was a bunch growing on my left breast. When I first noticed it, it was about the size of a chestnut. It kept growing until it became about the size of an egg. All these eight years I kept doctoring and praying. I went to several doctors. One specialist advised me to have it cut out, and others advised me to go to Rome, N. Y., to a regular cancer-doctor and have it cured. I could not think of having it cut out. The last year or more my suffering was very great. The bunch became so large and inflamed that it looked as though it would burst. To be near the stove or even a lamp or out in the sunshine brought on intense suffering. I had to keep a cloth wrung out of cold water on my breast nearly all the time. I grew so ill that I knew my time was short unless God undertook for me.

There were no believers in the place to agree with me in prayer. I went to a minister and asked him to pray for my healing. He said, "Sister Pratt, I must tell you what I think; I don't believe you will live a year." He had no faith. Well, that was rather discouraging. I knew I could not live long unless the Lord healed me, for all the remedies I used were of no avail and I was growing worse rapidly. It came to me very clear that I must give up everything and take God alone for my healer, or die. I did, and I wrote to two of God's

saints, telling them my condition and asking for prayer. One sent an anointed handkerchief; the other one came forty miles to pray with me. The sister and the handkerchief came on the same night. The second day after she came we fasted and prayed. She applied the handkerchief in the name of the Lord, and he healed me completely. I knew it—not a doubt remained. The cancer began to go away and kept on until every vestige was gone and my health became good. I was happy and free. I received a wonderful spiritual blessing and complete healing. All glory to our God. There is no disease too hard for him to manage when we get on healing terms. We have to make a perfect surrender to him. It was nine years ago that our God so wonderfully healed me. Since then he has healed me several times of different ailments.

Mrs. E. G. Pratt.

North Pharsalia, N. Y.



**Complication
of Diseases.**

Nearly all my life I have been an invalid. I suffered much. The doctors pronounced my trouble a complication of diseases. I had indigestion. For eight months I could eat nothing but the juice of oranges. The greater part of the time I suffered from headache in the worst form. It seemed as if the top of my head would come off at any moment. I also had spasms of the bladder, heart-trouble, spinal trouble (I lay eight months, having to be handled like a baby, on sheets), and tuberculosis of the side. My lungs were sound, but my side was badly decayed—a solid mass of corruption. Time can not erase from my memory how my body was racked with pain. I could see the grave awaiting me.

After the physicians had given me into the hands of the surgeons to operate on, and after the loving parents,

yea, the hands of a fond mother had done all they could do, the Great Physician touched me with his healing virtue and made me perfectly whole. Glory be to God!

Mad-dog

Bite.

A few days after the dear Lord wrought such a miracle on my body, my little brother, about five years old, was bitten by a mad-dog. His left cheek was badly wounded. It was purple and was badly swollen, and his eye was nearly closed. In the presence of the neighbors the Lord healed him completely. When hands were taken off his face, you could not tell which side had been bitten.

The Lord also healed my little sister of consumption.

Jamestown, Ohio.

Lena Nelson.



**Catarrh for
Thirty-one
Years.**

I am now thirty-one years old. I was afflicted from infancy with catarrh in my head. As soon as I became old enough to bear treatment, my parents began to treat me for this affliction. I remember the first general treatment I received. I thought I was soon to be well, but I was disappointed. At the age of twelve the disease had destroyed my sense of smell. Until twenty-two I used treatments from different physicians; then up till twenty-six I used only patent medicines. Then the catarrh began to go down my throat. I applied to a specialist and took his treatment for two summers, but to no avail. I was then advised to use only some tonic for my blood, which advice I followed until last May. My affliction became so offensive that others could scarcely bear to be in my presence.

Last August the Lord saved my soul. Then my faith increased. About a month later, while I was praying, the Lord seemed to speak to me the words, "By his stripes you are healed," and my faith claimed his prom-

ise. How blessed to know that I am now well, that my throat and head are clear and sweet, after suffering for thirty-one years. None can know the joy that filled my soul, save those who have been touched by God's healing power.

Mrs. Maud Livingston.

McArthur, Ohio.



**Healed when
at Point of
Death.**

I was an invalid for about four years. My whole body was affected by muscular and inflammatory rheumatism. Though I tried almost every remedy I could hear of, yet I got no better but rather grew worse. I also had a rheumatic heart, for which I had taken strychnine for two years. When the saints would talk to me about divine healing, I would go to talking about my weak heart. I was afraid to give up strychnine. You see, I had my eyes on the medicine instead of on God. The Lord has healed my heart, and it is just as strong as any one's heart. Praise the Lord!

In the first year of my affliction my lower limbs were drawn so I was unable to walk except with crutches at times. Most of the time I was bedfast. I can not begin to tell you what I suffered. The disease kept spreading through my body until two years later, my right arm was affected. It was fast at my side, and I could in no wise raise my arm. My limbs were so tender that I could hardly stand for any one to walk across the floor. During my affliction I would be so I could sit up at times under a load of pain; but for two years I could not walk a step, not even with crutches. I was helpless; but I was blessed with a dear mother to take care of me through those long years of suffering.

For more than two weeks before the Lord healed me I was lying at the point of death. The day before I was healed the doctor told my aunt that I could not

be well any more. He told another lady that he had brought me through some bad spells, but that he did not think he could bring me through that one. But there is nothing too hard for the Lord to do.

I had suffered so long that my nerves had broken down, and any excitement would almost paralyze me. On the day that I took worse an excursion ran to this place. To the best of my knowledge, the excursionists were merchantmen from some city. So the people here welcomed them by having all the whistles blow. When the whistles began to blow, I thought it meant fire; but as they kept on blowing (it seemed to me like two hours), I fell over almost paralyzed. I grew worse each day and could have lived but a short time had not the dear Lord healed me.

I want to tell you how the Lord worked everything. A brother had been coming to our home for some time teaching me how to trust the Lord for the healing of my body. May the Lord bless him and all the saints for the interest they have taken in me. On Sunday this brother came to town to meet Bro. Barney E. Warren. It was only a short time until I was told that they were coming. Oh, I felt so happy! I was sure the Lord was going to heal me. I believed the Lord wanted me to obey his Word and be anointed. I told them I should not get any better till I was anointed. We obeyed the Word, and the prayer of faith saved me, and the Lord raised me up.

While I knew the power of God had healed me, I did not try to get up at once. Brother Warren came to shake hands with me, and I offered him my left hand. He said, "Can't you give me your right hand?" I began to raise my arm. My faith increased and my arm went up instantly. This was the first time I had raised it for two years.

I also had neuralgia in my head, and it had affected

my eyes so I could not bear the light. We had to keep the blinds over the windows. It seemed that sand was cutting my eyes when the light touched them. After I was healed, my little girl said, "Mama, your eyes are opened." I said, "Yes; the Lord opened my eyes, too." I could look right up into the bright sky without any pain. I also had a high fever, and it left me instantly.

The people were amazed at my healing. I could not keep still. I clapped my hands and praised the dear Lord for what he had done for me.

Since the Lord has loosened my right arm, I do not get tired of writing and talking for him. I am walking about without crutch or cane. I am just leaning on the dear Lord, and he is able to do for us more than we ask or think.

Missouri Belle Elam.

Mt. Sterling, Ky.



Eczema.

Eczema broke out on my body in March, 1905, till I was almost covered with running sores. What I suffered none but God will ever know. Night after night I lay and tossed on my bed, unable to sleep, and at times I suffered so greatly that I would get up and walk the floor.

I was prayed for twice, and God's power touched my body; but both times I got discouraged and lost the healing. At last I came to a place where I felt it was a reproach to the cause for me to be thus afflicted, and I got in earnest about it. I had Jas. 5:14, 15 obeyed and took a firm stand on God's precious promises, and the dear Lord perfectly and instantly healed me. From that hour the disease was as dead as if it had never been painful. Oh the rest I did enjoy! It was just wonderful how fast it all cleaned off my body. In a few days my skin was clear and smooth. My heart

was melted in deep gratitude to God for what he had done.

**Tuberculosis
of Bone.**

Soon after this my left ankle began paining me. The pain was in the bone, and I suffered much. At different times I would look to the Lord for help, and he would relieve suffering; but I did not get perfect deliverance from the affliction. It gradually grew worse. The following spring a lump came on the ankle, and at times it would swell badly and turn darker than the rest of the foot. In a short time it was so bad I could scarcely walk. At last, believing it to be caused from a needle I had run into the foot, I went to a doctor to find out; but he said it was not that. I found that I had tuberculosis of the bone. By this time the disease had gone through the ankle and up to the knee-joint. The doctor said I would have to have an operation. Another doctor said if I did not go to the hospital and have the bone taken out at once, I would lose my whole limb, if not my life, in less than three weeks. I told them that my trust was in the God of heaven and that he would heal me.

The last three weeks I failed very fast. The bone became so decayed that when I would put my foot to the floor, it seemed my ankle and knee would go together, and then I would become very sick throughout my body. The pain became so intense that at times it seemed I could not live.

At last requests for prayer were sent to the *Trumpet* family and other saints; but I was so ill that evening that we knew unless God wonderfully helped, I could not live until the messages reached their destination. At seven o'clock that night sharp pains began shooting up through the left side of my body, from the diseased bone, and the suffering was so great that I would faint away. The leg seemed so heavy that I could scarcely

move it. My body was cold and could not be warmed. Within a period of forty-five minutes during the night I fainted away nine times. Almost every one who knew me believed I would die; but God had witnessed to my soul that he would heal me, so I calmly rested on his blessed word. At midnight I was so bad that other saints were sent for, and about two o'clock I asked to be anointed according to the Word of God. While they were praying, the mighty healing power of God went through my body, and I was made whole. The warm blood rushed through my veins, and every ache and pain was swept away. My very soul was melted in deep gratitude to God. Songs of praises ascended to the throne from hearts made glad because of the presence of the Lord. I fell asleep and slept till morning, then got up and walked to the dining-room for breakfast. In the evening I went to meeting. I could walk without pain and was not at all lame. Again our hearts overflowed because of the goodness of God.

The devil was much stirred because I refused medical aid, but God got much glory out of my healing. Oh, bless the Lord! It pays to trust in the living God.

Nervous**Break-down.**

For a few years I enjoyed the blessing of good health, but recently I had a nervous break-down. My nerves seemed to give completely out, and for one week I suffered very much. The pain in my head and spine was very severe. At different times the dear Lord gave relief in answer to prayer; but he saw that the test would be good for me, so he permitted me to get worse. The last day and night it seemed the pain in my spine was almost unbearable. I could not move my arms without pain. That evening the dear saints again gathered in for prayer; and while they were praying, I felt the healing hand laid on my back. The pain left, and the healing virtue went streaming through my body. I was perfectly

healed. Oh! it is wonderful what God will do for those who trust in him. I am praising him today for full salvation and for a well body. E. Faith Stewart.

Anderson, Ind.



**A Physical
Wreck for
Twelve Years.**

I was born in Pope County, Ill., and had every advantage of an open-air country life, which is so conducive to health and happiness. I was naturally a very robust child and was considered the stoutest girl in the school that I attended and stronger than many boys older and larger than I. Not being brought up to work, I spent most of my time, when not at school, romping and playing, which seemed to agree with me very much.

I was brought up in the Baptist faith, not knowing there was any other, and was truly converted at the age of fourteen. However, not having the proper teaching, I was often in a backslidden condition and was most miserable indeed. I had always wanted to be a Christian. I lived this up-and-down life, sinning and repenting, a number of years.

My parents moved to Paducah, Ky., when I was about sixteen. A few years later I was united in marriage to James Mattison, a member of a family who were prominent in the city, but who were rank infidels. I did not know, however, that my husband was of the same belief, but after a few years, to my great disappointment and sorrow, I learned that he was. In my weak way I did everything I could to teach him the truth, but, alas! it was like the blind leading the blind.

In the meantime my body had become a perfect wreck. I had chills and fever, heart and stomach trouble in the worst form. It would be impossible for me to describe the awful condition I was in for about

twelve years. My stomach was so weak at times that on taking a drink of water I would become speechless and prostrated for some time. During this time I had taken about all the different kinds of patent medicines I knew of, besides being treated by some of the most prominent physicians in the city, also by a specialist from Chicago. But I continued to grow worse. One of my physicians told me that he could not cure me, but would continue to give me medicine if it would satisfy my mind. God in heaven only could tell the awful anguish of my mind.

By this time my husband's health was almost completely wrecked. I do not know what was the matter with him and do not believe the doctors knew, either. Anyhow, they could not cure him.

One day I decided to send for the Baptist pastor to see if he could give me any consolation about my condition, as he was a very learned and eloquent man. When I had told him my miserable condition, he said that perhaps it was all for my own good, but he did not tell me about the promise of God nor assure me that Jesus was able to heal me. Neither did he pray for me. Being void of the Spirit of God, he could not give me any consolation. I could not understand why I had to suffer so much. I tried to pray, but could not. The sorrows of death compassed me, and the pains of hell were upon me, and it seemed I could not suffer any more. It was then that our dear heavenly Father in his great mercy said it was enough and sent two of his beloved messengers to my relief.

While I was out in the yard one day, two men and a little boy came by and stopped at the gate. One of the party was acquainted with me, and he called me to the gate. The other two were Bro. Willis M. Brown and his son Charles. Brother Brown made some inquiries about my health. I told him I was sick. He said,

"Pray. Why don't you pray?" I told him I did pray. He said he was coming back to Paducah in a short time and invited me out to the meeting. In a little while he returned and began holding meetings in the Methodist church. Though I was sick in bed at this time, I ventured to get up and go. This was quite a task for me. I took an electric car. When I had taken my seat in the church, I remarked to a lady near me that I believed I was going to die, and I would have started home had I not feared I would die. But the dear Lord was not done with me yet.

At the close of the meeting Brother Brown requested all who needed any help from the Lord to come forward. I think I was the first to respond. I was prayed for, but did not realize any change until on my way home. The first change I noticed was that I was very happy. It seemed that I weighed only a few pounds and that I was just sweeping along between heaven and earth. My healing was complete without a shadow of a doubt. The strength I received in my body was a miracle to me. There was no task about the house I was afraid to undertake; I could move the heaviest piece of furniture across the room without help. I attended this meeting about five weeks, walking back and forth in midsummer. The distance was one mile. The power of God was most wonderfully manifested in this meeting in healing of many poor afflicted bodies. The rostrum was hung full of crutches as part evidence of God's wonderful healing power.

When I arrived home from the meeting, my husband, who was sitting in the yard by his store-door, asked me how I was getting along. I told him I was well, and I am sure my looks verified the statement. He was under conviction from that very moment. I passed on to the house, but did not take time to go in. I went on to tell the glad tidings to my neighbors. When

I returned to the store, Husband was walking the floor. He looked—well, I can not tell how he did look. However, he did not pay much more attention to the store that evening and remarked that if he was going to meeting, he had better get ready. He did and went. He came back deeply convicted for sin, and was gloriously saved three days later. Praise our God forever! I do not think he had ever read a word in the Bible in all his life, but the Bible soon became a wonderful book to him, and many times he would rise before day to read his Bible. It was wonderful how the dear Lord did teach him. He was often sent for to pray for the sick. This change in him was a miracle. The Lord made a new man out of him and put a new song in his mouth, even praises unto our God. His features were so changed that he did not look like the same man. The Lord is just the same today as when here on earth, and he is no respecter of persons.

Hamletsburg, Ill.

Louella J. Mattison.



**Kicked by a
Horse.**

In September, 1905, our son Ralph, then about sixteen years of age, was kicked in the face by a horse. The upper and lower left jaw-bones were broken, the upper being crushed inward so that the teeth protruded into the roof of the mouth. The injury being so horrible, we felt best to call a physician, who, upon examining the boy, ordered him taken to the hospital to be operated on. The lower jaw was put in braces fashioned after the doctor's own ideas. The device not proving successful, five days later the jaw was reset, causing much suffering.

During this time the boy felt the call of God to repentance and believed that if he would give his heart to God, he would be healed. In a few days we took him

home from the hospital. Upon entering the house, he said, "The Lord will do the rest." Eleven days after he was first hurt and six days after the lower jaw was reset, we took him to a prayer-meeting held in our community. Taking advantage of the opportunity, he got saved. He was anointed, several brethren laying on hands and praying, and God in his wonderful love manifested his mighty power to heal. The work was done instantly. Blessed be the name of such a God! Braces and bandages were immediately removed, and the stitches a little later. The next day the boy was able to eat solid food, whereas before he took liquids through a glass tube. A few days afterward the doctor called, made an examination of the work, and pronounced it a perfect success. He was made to marvel at God's power to heal.

Mrs. J. L. Kohl.

758 Paulina St., Springfield, Ohio.



**Was a
Consumptive;
Now in
Good Health.**

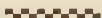
For several years I was called a consumptive. I had doctors to treat me for lung-trouble, but I continued to fail in health, so that I began to have hemorrhages of the lungs. I was taken down with fever. My husband sent for a doctor. When he came, he saw that he could be of no benefit; he had no hopes for my recovery. I was unconscious at the time; but the Lord let me come to my mind so that I knew that the doctor had come and had tried to give me something, for I felt it on my tongue. I took a cloth and wiped it off, knowing that in Jesus was my help. I lay there entirely unconscious, except only at intervals I would find myself praying and my heart full of joy. Death had no terrors for me, as I knew that Jesus would be my friend in death.

Soon after the doctor left, Bro. J. A. Perry, from Connellys Springs, N. C., came. He anointed and prayed for me according to Jas. 5:14, 15. The fever left me, and I was healed of consumption. All praise to our God! I look just as healthy as any one in our country, and I have done more work this year than I have done in any other one year in fifteen. It has been only a year since the Lord healed me. My lungs do not pain me at all, and I look as if I had been made anew. Many persons have seen what the Lord has done for me, and some say that they know it pays to trust God for help.

My little daughter Melita at the age of five months was paralyzed, but the Lord made her every whit whole.

Mrs. Minnie Caughman,

Camden, S. C., R. D. 5, Dec. 10, 1909.



Afflicted with Cancers. About twelve years ago Dr. S. R. Chanley, of San Francisco, removed two large cancers for me. There was no return of the affliction for some years. On July 6, 1901, God wonderfully saved my soul, made me a new creature in Christ Jesus. I truly began a new life. Not long afterward another cancer began to grow internally and to develop very fast. Soon it affected my whole body more or less and caused me much suffering. At the Lodi assembly four years ago last fall I was anointed and prayed for, and was healed instantly. The large lump disappeared, and in two hours' time my size was reduced about three inches. I know that if it had not been for God's power to heal, I should not be living now, as it was impossible for the earthly physicians to help me.

Since that time I have been healed of two other

cancers of less size. They were healed soon after their appearance, and I can say today that there is no cancerous affliction in my body.

Since my healing four years ago I have been continually in the gospel work, and the dear Lord gives me health and strength.

Mamie Bisconer.

Tulare, Cal., Dec. 9, 1909.



**Nasal Catarrh
and Other
Ailments.**

Thirteen years ago the Lord first touched my body with his healing virtue. For three or four years before this I had been in poor health. I had stomach and heart trouble, but worse than these was a nasal catarrh, which was eating into the bones of my face and going down to my throat and bronchial tubes. I suffered a great deal from my throat and head. I doctored with several physicians and tried a number of patent medicines. One of the doctors was a leading physician in Toronto, Ont. But I constantly became worse instead of better.

I had been saved from my sins through faith in Jesus' blood, but had not heard anything about divine healing. I began to look to Jesus to heal me and studied the Bible to know his will concerning the sick. I learned that his power to heal is the same now as when he was on earth. Then it was easy for me to quit all earthly doctors and remedies and trust my case in the hands of a physician so well able and so willing that we have no account of his failing in any case to heal those who came to him.

One evening while I was praying, he clearly showed me that he had "borne our griefs [sicknesses], and carried our sorrows [pains]," and that "with his stripes we are healed." Isa. 53:4, 5. And Matt. 8:16, 17

proves that it was our physical diseases that this prophet meant. At that moment, as I saw and believed, he touched me and instantly made me perfectly whole. Not one symptom of catarrh remained or any other ailment. One would not have known that I had ever had catarrh. In a very short time I was fleshy and strong. It was all through simple faith in Jesus.

Mrs. Ezra Wissler.

Salem, Ont., Can., Jan. 31, 1910.



Serious

Heart-trouble.

About the first of September, 1906, I began to be seriously troubled with my heart. I had sharp pains in the heart, irregular beating, loss of appetite, and felt weak and tired out constantly. This continued until the latter part of October, when dropsy also set in. I finally became so badly afflicted that the neighbors, who thought it very strange for me not to have a doctor, gave me up to die. Well they might, for we all knew that it was only a matter of a few hours more before I should die unless God himself should heal me. I was far beyond human aid. I was so weak and my nerves so affected that an ordinary conversation in my room seemed almost unbearable. I could not bear the slightest noise. The only food I could take was some liquid, such as meat-broth or grape-juice. I ate half a slice of bread, chewing each mouthful fifty times, but it distressed me greatly. With a window wide open on each side of my bed and the fresh October air filling the room, and my brother fanning me part of the time I had real struggles for breath.

The saints here had prayed for me, but the results were only temporary benefits. Having no pastors here, as there were so few of us, we telegraphed to New

York City for a minister. On October 23 Bro. C. J. Blewitt came and anointed me, and the dear Lord, true to his Word, raised me up instantly. The windows being open, of course the neighbors heard me praying and singing. They were so astonished they scarcely knew what to say, especially when half an hour afterward they saw me up and out of doors walking.

It was about five o'clock when I was healed, so it was not long until supper. I ate bread and butter, meat, potatoes with gravy, and apple-pie; and none of the food distressed me in the least. I did not receive perfect health and strength all at once, but gradually. I suffered much more, however, than I would if I had only exercised more faith, but I am now enjoying good health.

I have trusted in the Lord as my only physician now for about seven years and have been healed of weak eyes, the grip, pleurisy, toothache, and an abscess. In fact, he always heals us when sick. My heart rejoices for light and victory in the true Bible way.

18 Parker St., Pittsfield, Mass. Roy W. Potter.



Epilepsy. I was an invalid from the age of three to twenty years, never knowing what it was to enjoy good health. At the age of fifteen I was suddenly taken with the dreadful disease called epilepsy, which was supposed to have been caused from my getting too hot at a time when I should not. This affliction gradually grew worse for five years. During this time only the dear Lord and those with me know what I suffered. I never realized just the extent of my suffering, for I was almost always unconscious during the paroxysm. Many times I fell very hard, once with my head in the fire. My case was very much like the

one spoken of in Matt. 17:15. As time passed by, I grew worse and worse. One doctor after another gave me up to die, saying there was no help for me.

At this time we knew nothing of God's power to heal, for we had always been taught that the days of miracles were past; but my dear parents were saved, and God began to talk to my mother's heart and to show her by his Spirit and Word that he was able and desired to heal me. So she at once began to call upon God in my behalf. One morning in June, 1904, I was taken with an unusually hard fit. It lasted some time, then seemingly began to wear away, but I went into another, which was harder than the first. My dear mother, seeing that all earthly aid was of no avail knelt by my bedside and began to call earnestly upon God for her unsaved, dying child. While she was still kneeling I went peacefully to sleep and slept some time, then awoke, got up, and dressed myself, feeling unusually strong, whereas I had before come out of the spells with a very severe headache and so weak I could scarcely stand up. From this time I could eat anything, and also sleep well at night. The latter I could not do before without taking morphine. I also began to gain in weight. I was much stronger and healthier in every way than ever before in life. The following November I gave my heart to God and could then join with my loved ones in praising God for what he had done for unworthy me.

Female

Trouble.

For three years I enjoyed perfect health; but in April, 1907, I took cold, which settled in the weakest parts of my body, causing female trouble. I, with others, prayed again for my healing, but I only grew worse. After coming to California I suffered sometimes untold agony. It seemed to me at those times that I was staring death in the face. My flesh would be cold and clammy, and great

drops of sweat would come out on my face. Sometimes for several minutes I could scarcely see.

But the time came when I felt I must have help from God, so I began to call more earnestly upon him. One day after suffering very much I went to my room and there poured out my heart to God in tears for relief, asking him why I was not healed. I seemed to receive no answer at all except the beautiful words of inspiration, "God is faithful, who will not suffer you to be tempted above that ye are able." 1 Cor. 10:13. Oh, the sweet peace and assurance that rolled into my soul! Heaven seemed so near. I went on feeling sure that all things were working together for my good. So one day while I was washing the dishes, God showed me what had been hindering my faith all this time. It seemed only a small thing, but Jesus wants to be all in all to us. I quickly submitted it to the will of God. But again the test came. This was on Sunday morning, and the responsibility of the meeting was on me. When almost time to take the pulpit, the blindness began to come over me. I was suffering some pain and was feeling somewhat faint. The enemy would whisper, "If you get up there, you will faint, and what a reproach it will bring on God's cause!" I told the devil that I would not faint and that in the strength of Jesus I would arise. When the song closed, I arose. If there was ever a time when I felt my dependence on God, it was then; but, praise God! he did not fail me, for in less than two minutes all the suffering ceased, and some of the saints have said they could see the color come back to my face. The Lord still gives me victory over that disease. Praise his name!

I wish to add also that during the time I had epilepsy I was a great novel-reader. The disease and novel-reading almost ruined my mind; but when God healed my body, he also restored my mind. As I remember

God's goodness to me, I can say with the Psalmist David, 'Truly goodness and mercy have followed me all the days of my life.' Tillie Roberts Swecker.

Willow Springs, Mo.



**Healed of
Mad-dog Bite.**

Our dog went mad, May 24, 1909, and came into the house and bit me on my under lip, tearing my gum away from my teeth, and my mother on the hand. The doctor that was called said I was bitten in a bad place. We had the dog's head tested, and the doctor in Pittsburg said she was mad. The physician gave mother a wash for her hand, but I told him I was going to trust the Lord for my healing. He became very angry with Husband and me.

On Friday, May 28, Brother Hoffman came and anointed me and prayed the prayer of faith. God healed me so completely that there is not one mark left, and there were eight, with the bite and scratches. Mother went to a hospital and took treatment. Her hand got sore. In two weeks' time one could not see a mark on me. Baby and I are well and praising the Lord for victory over the devil.

Mrs. Laura McAnallen.

West Sunbury, Pa., R. D. 47.



**Lost Health
Restored.**

I was an invalid for four years--just able to be around the house a part of the time, but not able to pursue any regular work nor concentrate thought or attention upon anything long at a time. My health was ruined by hard study and overtaking of my nervous strength in the school-room and otherwise. All hope of finding relief

had been abandoned, as many physicians had prescribed for me with little benefit. I went to western New York hoping the change might prove beneficial. While there I was treated at Clifton Springs Sanitarium and by local physicians, gaining some at times but soon growing worse again.

One bright, sunny day while I was in the back yard at home, a ray of hope came that possibly a remedy might be found that could reach my case, but the ray soon vanished, for the old weakness held me in bondage. But at last, thank the dear Lord! he made a way for my deliverance and permitted me to hear the gospel of liberty—freedom from sin and sickness. Although I was warned against the doctrine which the saints taught, something drew me to the meetings. There was something that attracted me and satisfied the void in my hungry soul. I began to study God's Word, especially with reference to healing. God in love and mercy set my soul free, placed me in his church, and gave me faith for healing.

Just four years ago the 5th of November, in a meeting held at my brother's home in Hamilton, near Decatur, the Lord wonderfully healed my body. Brother and Sister Simmons, of Decatur, and Sister Fosdick, now of Three Rivers, were holding meetings. In the evening service Sister Fosdick anointed my body for healing and, with Brother Simmons (since gone to the glory-world), laid on hands and offered the prayer of faith. God in a wonderful manner sent healing virtue like a thrill of electricity all through my body. Thank God!

I am glad to recommend divine healing to all who may read this testimony. It is not Christian Science, hypnotism, nor the influence of mind over matter. It is the manifestation of the same power and love to suffering humanity that Jesus manifested when he went about

healing all manner of diseases, for Jesus Christ is the same "yesterday, today, and forever."

Last winter my body was overtaxed by hard work and the care of my father, who was very sick. I trusted the Lord for the restoration of health and strength, and it was wonderful how God helped me.

Jessie M. Osborne.

Decatur, Mich., Nov. 30, 1909.



**Female Trouble
and Cancer.**

For a period of over twenty years I was a constant sufferer from female trouble. I also had spells of severe headache and could not go out in the open air very much without painful results. During this time I was under the treatment of many physicians. They told me that they could promise me no cure and could give me only temporary relief. As time rolled on, the disease became more deep-set and serious, and my heart became sadder, for I could not see one ray of hope for the restoration of my health.

In the year 1892 I was truly converted and joined the Congregational church. One year and a half later I heard entire sanctification preached for the first time. As I had read in the Bible that false prophets would come in the last days, I decided that these holiness preachers must be they. One of the sisters visited me and tried to persuade me to accept the Lord as my healer; but as our pastor taught that the day of healing was past, I would throw aside the tracts she brought me, for I did not believe their teachings.

In 1898 my disease terminated in a cancer, and I saw without a doubt that the time to leave my husband and eight children was near at hand. As I was not sure that I was ready to meet the Lord, I began to call

earnestly upon him to prepare me to meet him in peace. At this time I had been confined to the bed for some time. The doctors decided upon a day for an operation, as they said that was my only hope. After they went away, the Lord said to me, "If you will give your case to God, he will heal you." These words greatly encouraged me, for new light shone in my soul. I answered aloud, "Yes, Lord; I know thou canst do it, for thou art the greatest physician there is." I then commenced to pray for the Lord to heal me, whereupon these words came to me: "But rather seek ye the kingdom of God, and all these things shall be added unto you." I sent the doctors word that they need not come to operate on me until I should send for them. I never had need to send. Instead of summoning them, I sent for the same sister that had given me the tracts some years before. She came and the next day sent Bro. J. F. Lundy to see me, as he was holding a meeting there (Bessemer, Ala.) at that time. By his help I saw my spiritual condition, got straight with God, and afterwards made a complete consecration; and the dear Lord sanctified me wholly.

A few days later Brother Lundy anointed me and, in agreement with several other saints, prayed for my healing. By faith I believed the work was done. That night the enemy came in with a flood of doubts, and I almost gave down. Again I called for prayer. I took a decided stand against unbelief, and the Lord sent the healing touch. The cancerous tumor disappeared instantaneously.

I quickly went out in the neighborhood telling my different neighbors of the marvelous works of God. Some believed, while others said I was only excited and would yet die of that cancer. From that time I began to grow strong and was soon able to help do my housework.

I could say much more, but space will not permit. I can recommend the Lord Jesus as a great physician for both soul and body. Since that time he has healed many sad cases in our family, raising up some who seemed to be dying. I shall ever praise and serve him.

Sarah E. Draper.

27 Martin St., Muskogee, Okla.



Fibroid Tumor and Other Ailments. About twelve years ago I was seriously afflicted with fibroid tumor and other ailments. I had doctored for a long time, but kept growing worse. My physician told me that he could do no more for me, so gave up my case. I went to another doctor, only to be told there was no hope for me except through an operation. After I had gone to the hospital to make arrangements for my admission and the operation, a terrible fear came over me that I should never recover from it, and I had always had a horror of a knife coming in contact with my frail body. Then I remembered reading how Jesus healed his people, and I decided to put my case into his hands.

About this time I heard of the Faith Home in Oakland and went there for healing. Up to this time I had never known the present light nor the Bible church; so I had much to learn, although I had been a member of the Baptist denomination for many years. After meeting the Bible conditions I was very ill for a long time, but in his own time the dear Lord wonderfully healed me, and I give him all the praise and glory.

He has also healed me of a severe case of hemorrhoids of twenty-three years' standing, and of many other afflictions. Praise his holy name!

Sarah E. Axtell.

1925 Harmon St., Berkeley, Cal.

**Cancer
Dropped Off.** About seven years ago I had what appeared to be a cancer on the side of my nose. For about three months it was very painful, and on account of the bone preventing it from going in it protruded about three-eighths of an inch. Sometimes it prevented me from having a good night's rest. My mother and sister had cancers, and my thoughts were directed to that fact.

I did not apply any remedies, but trusted the Lord continually, believing that he would heal. I kept praying to that end and asking the Lord to cause it to drop off. One Sunday morning as I was sitting down into a chair, I heard something drop and looked down on the floor, and, behold, there lay the cancer. I showed it to my wife, then picked it up and laid it on the mantel-piece. I felt of my nose and found it entirely smooth at that place and all healed up. Only a little scar remained to show where the cancer had been.

In this matter I am not deserving of any credit, but it all belongs to the Lord, for the work was done by his divine power.

T. J. Brundage.

Farmersville, Cal., March 7, 1910.



**Heart-disease
and Dropsy.** On Dec. 14, 1906, Jesus came to me with Lealing in his wings and drove away the disease which had so fastened on my body that earthly physicians said it could not be cured. I had organic heart-trouble and dropsy. My body was bloated so I could not lie down for a long time. My physician said I could live only a short time.

One day our minister and his wife came to see me and told me that God had healed them and that they believed if I could exercise faith in him he would heal me. I thought I could, and they laid hands on me. I

began to amend from that time and slowly improved until I was able to walk across the room; but I still kept on taking medicine, and my heart still bothered me. I would have smothering spells and was so weak I could scarcely walk. I had been sick for nearly two years and had become reconciled, and I did not expect ever to be much better; but the time came when I believed that God wanted to heal me. On December 14, we had prayer-meeting at our house. I asked the elders to lay hands on me, which they did, and I was instantly healed. It has been over three years since that time, and I have been able to do my work.

Danville, Ohio, Dec. 18, 1909. Angie Walton.



Badly Crushed, The last of July, 1906, my little boy,
but Healed. ten years old, fell from a double-box load of manure. The front wheel ran over his chest and the upper part of his stomach. To all appearances, he was in a dying condition when his father and I arrived at the house where he was lying. He was suffering severely. The cold sweat was all over his body, and he was white and cold. He could not turn or move his body. But God gave me the assurance, as soon as I began to call mightily on him, that he would raise him up. The saints bowed in earnest prayer, and God witnessed that he heard. In a short time after the child was anointed, he began to grow warm. The sweat stopped, and he sat up and drank water. He vomited the water up and there was blood in it. Unbelievers said that he would surely die; that in forty-eight hours inflammation would set in. But, praise our God! the day people thought he would die, he went up-town and had his picture taken. He is today strong and well.

Neosho Falls, Kans.

Hattie Martin.

**Consumption
and
Sore Eyes.**

Nine years ago I had pneumonia, which left my lungs weak; and as the years passed by the dreadful disease of consumption made inroads upon my system. Finally I began to have hemorrhages, which began five years ago. They became more frequent every year, and each left me in a weaker condition. During the spring of 1908 I became very badly affected, having at times two and three hemorrhages a day. I saw that my condition was becoming very serious; so on the advice of my doctor, who had often so advised me, I decided to go to the West in the fall. Also, at this time I began to take treatment of a throat and lung specialist, who was successful in preventing the hemorrhages; but as I kept growing weaker all the time, I followed the advice of many and went to Denver, Colo., in September, 1908. It was truly hard for me to break up my house and leave my loved ones behind, probably never to see them again on this side of eternity; but, thank God! he spared my life and permitted me to be with them again.

God had already talked to my heart, but I kept putting him off and trusting that the change of climate and the use of remedies would help me. After being in Denver about one month I went up in the mountains and felt better. I felt encouraged and kept putting God farther away. But in November I began to grow worse and my voice began to fail. This surely discouraged me. I tried all remedies prescribed by man and also went to a different climate, but all these failed to help me. I began to see that my remaining days would, indeed, be few unless Almighty God would come to my rescue. The Lord was surely pleading with me at this time, and often I asked him to have mercy upon me, a miserable sinner, but my faith did not get hold of God.

During this time my little boy was afflicted with sore eyes, they being so bad he would ask his mama to make a light during the day. Truly it was a dagger in my heart to hear of his suffering and to learn that all medicine used failed to relieve him. I now firmly believe that God permitted these afflictions to come upon us for the salvation of my wife and me.

About the middle of December I returned to Denver to take treatment of a specialist, being told by one that if I did not get the ulcer which was near the vocal cords burned out, I would entirely lose my voice. I began to lose all faith in doctoring. I took several treatments, but by this time God had so firmly gotten hold of my heart that I began to look to a greater physician, one who is able to heal both soul and body. I began earnestly seeking God by reading his Word and praying every day, almost without ceasing; but, being alone and having no understanding of the Bible, I could not claim the victory until I read in Matt. 9:29, "According to your faith be it unto you." I knew then that I was saved from all my sins. Oh! what joy and peace I felt in my soul! Thank God for salvation! I then wrote home to tell the glad tidings of great joy, and exhorted my wife to give her heart to God that our little boy might be healed. Thank God! the answer was that she was saved, and our little boy's eyes began to mend from that hour without the aid of medicine. I promised God that if he would heal my body, I would serve him all the rest of my life. I did not need to have the ulcer burned out of my throat, for God took it all away. I began to mend, and I have not had a hemorrhage since. I came back home in January, 1909, to be with my loved ones. I am now every whit whole and my voice is fully restored. I give God all the praise.

Chas. Eschbaugh.

427 Hopeland St., Dayton, Ohio.

**Rescued from
Death through
Prayer.**

About six years ago, after the birth of our first child, I was very low with child-bed fever and milk-leg.

The doctor came every day and sometimes twice a day, but I rapidly grew worse. Finally they thought I could not live until morning, and sent for my friends and got everything ready to lay me out. The doctor came and used the last remedy and stayed most of the night, but left, giving no hopes of my living till morning.

My people did not understand about divine healing and were opposed to this way, but one brother was saved and had been healed of a bad case of stomach-trouble. He had been talking to me about God's ability to raise me up. That was as much as he was permitted to say; for all were opposed to his talking to me, as they thought me too weak. However, he just kept on praying, and the night when I was expected to die he prayed earnestly, and God gave him the witness that He would heal me. So he came into the room and said, "She is not going to die; God will raise her up"; and, praise the Lord! the next morning I was better and knew them all and could talk with them. I gradually grew better without the aid of medicine, yet it was a good while before I could walk with ease, and the doctor rather discouraged me by telling of others who had the same affliction and were never cured. But I read a testimony that God had healed just such a case, and I knew he could heal me. So we went to Springfield, Ohio, in December, 1905, and I was anointed and prayed for, and God instantly healed me. I walked about a mile that night. The next day we went home. As our friends were not expecting us, no one came to meet us, and Husband and I walked home, a distance of four and a half miles. The walk did not hurt me in the least.

Truly, I praise God for sparing me to get saved and for healing my body; because had I died at that time, I

should have been lost, as I did not know what salvation was.

God is our only physician, and we find him all-sufficient for both soul and body. I hope and pray that all the afflicted ones who read this may be encouraged to take the Lord for their Savior and Healer.

Mrs. Ruby Block.

Springfield, Ohio, Jan. 15, 1900



**Illness
Following
Childbirth.**

In the spring of 1902 I was very weak after childbirth. On account of lifting a trunk one day I became weaker and was confined to my bed. We called for the elders of the church. I was anointed and got temporary relief, but soon after became weaker than before. We sent a telegram to the *Gospel Trumpet* office, and the church in Grand Forks prayed for us; but I got no better. I awoke in the night and thought that I should die. I said good-by to my husband and children and bade them meet me in heaven. I then went to sleep, and a voice said to me, "You shall not die, but live." I believe it was from God. My heart was filled with joy and peace. One of the children said, "All the neighbors say that you are going to die"; but I replied, "Jesus has said that I am going to be with you."

A week later the camp-meeting began here in town. I was taken in a buggy and laid on a cot. In the evening the cot was carried into the tent and placed alongside the pulpit. The sermon was an encouragement to believe God. After the preaching the brethren anointed me and prayed for my healing. I then started to get up in the name of the Lord. As I started to move, the Lord gave me strength. When I got on my feet, I could walk. I lifted my hands toward heaven and praised God with a

loud voice, walking up and down in the aisle of the tent several times. I received wonderful strength at once. The next day I attended five meetings. I was soon able to work. It was a miracle of God and had a great influence on those attending the services and on all in the town who had seen me before. It has established our faith in God. We have never had any other physician since. God has healed us of many other sicknesses.

Grand Forks, N. D.

Edel Renbeck.



**Healed of
Brain-fever.**

We feel that it would glorify God to tell of the healing of our twelve-year-old boy. On Jan. 25, 1907, while out skating, he fell on the ice and struck his head just over the right eye. When he came home, it was badly swollen, but he said it did not hurt him unless he touched it with his hand. He met with the accident on Friday evening, but he did not complain until Monday morning, when he said he had some headache, but he went to school. At noon he came home with a severe pain in his head. At first we did not think it anything serious, but he continued to grow worse.

Sister Mary Cole was in the community holding meetings, and she and the saints came on Tuesday evening and anointed him and had prayer. He was a little better for a while; but the next day he had high fever and became so we had to hold him in bed. He began bleeding at the nose and spitting blood. We called for prayer again, and he quieted down, but did not have his right mind and kept bleeding at the nose.

On Thursday, January 31, the brethren that were here thought best to call a doctor, which we did. When he came, the boy talked with him and said he did not want to take medicine. We told him that we did not intend to give him any medicine. The doctor said, "No; we will

not give you any medicine." The doctor told us that the boy had brain-fever, that it was caused from the fall, and that the blood was clotted on the brain and behind the eyeball, so that that eyeball extended out farther than the other. He further said that our son could not recover and that he was liable to go into spasms any minute. But we held on to the Lord, and the boy did not have any spasms. Some people that were here asked the doctor if our boy would recover if we would give him medicine. He said, "No; he will die."

Now, the people for miles had heard of his sickness, and many came to see him. Some, hearing he was dead, brought flowers. Some thought it all right for us to trust the Lord, while others thought it very cruel and said many things about us. That, however, did not hinder our faith, but only made us more decided than ever to trust God. We knew that it was safe to leave our child in the hands of God, but he kept growing weaker, and we knew he could not last long. On the 2d, 3d, and 4th of February we thought he would die any minute, he was so low. On the 4th the doctor came again. He said the boy was in the last stage of brain-fever and would not last long unless raised up in answer to prayer. He seemed to think it might be that the child would be healed. He said, "If the child gets well, bring him up to my office, and I will examine him."

We sent word to the *Trumpet* office for prayer and sent for Sister Hunter to come from Ft. Wayne. She came, the saints gathered in, and we had prayer again. This was on February 5. He was healed. His fever went down slowly, and he was very weak all night. We could hardly tell whether he was alive. But the next morning he had his right mind and had from that on. This was Wednesday; by Saturday evening he was dressed and sat in a chair. He could not walk for a few days. Some said that if he lived he would not have his

right mind. When he became well, then they said he had not been very sick. So there is much unbelief in the world.

We had some tests during this sickness and learned some precious lessons. He was our only child, but we had not the least desire to trust in man. The Lord wonderfully strengthened us, and the saints were much help and encouragement to us in every way.

As the doctor had requested us to bring the boy and let him examine him, we did so. He said to the boy as he tested his head, "Does that hurt you?" "No," he answered. Then the doctor said, "Surely the Lord has done a wonderful thing for you."

The Lord has healed us of many different diseases.
Auburn, Ind., R. D. 5. David and Effie Gerig.



**Eczema for
over
Five Years.**

I had eczema on my face and body for over five years. I was prayed for three years ago. I became better for a time, then grew worse again. My face would almost bleed when I washed with soap, and was very painful. During the Anderson, Ind., camp-meeting in 1909 I was anointed and prayed for by two ministers and was instantly and completely healed. I give God the glory.

Huron, Ind.

Fannie Atchison.



**God Heard
and Answered
Prayer.**

Last August I was taken very sick with something like typhoid fever. We called the saints and had prayer. I was relieved somewhat, but I was still very low. My life was almost despaired of. At times Husband could scarcely tell whether I was alive. My lungs were in a

bad condition, also my bowels. My voice was so weak I could hardly speak. The symptoms showed that I was in the last stages of consumption. I suffered much and lingered for three or four weeks between life and death. I was so weak and nervous that we had to send the children away.

Prayer was offered for me, and we were decided to trust God. Brother Schliep anointed me, and we sent to the *Gospel Trumpet* Home for prayers. God heard and answered prayer and healed me. I was soon able to be up and began to gain strength. I gained slowly at first, but I am well now. We did not have any doctor, but know that I could not have lived if God had not healed me. We give him all the praise.

Mrs. Ella Johnson.

West Garden St., Beatrice, Nebr., Dec. 2, 1909.



Felt the Pain As long as I can remember I was
Disappear. troubled with backache. Seven years ago I had to undergo an operation for my kidneys. For a little over a year afterward I suffered agony from my back; the incision never healed up. At the end of a year and a half I underwent another operation. The surgeons removed one of my kidneys at that time. That was six years ago, and from then until November, 1909, I suffered night and day from my back.

One Sunday I asked the ministers to anoint me and pray for the healing of my back. The Lord in his mercy healed my back immediately. I felt the pain go up through my head and disappear. I praise God for saving, sanctifying, and healing me. I have proved to mine and my family's satisfaction that the Lord can do more than all the doctors can. Mrs. A. Babcock.

Rocky Coulee, Alta., Can., Jan. 25, 1910.

**A Great
Sufferer from
Neuralgia.**

I was a great sufferer from neuralgia. I doctored for four years and obtained only a little relief by times. I tried four of the best doctors we had here, and sent to the German institute and got several treatments. Then a neighbor of mine, a Dunkard preacher, handed me a *Gospel Trumpet*. I saw how God healed people and I knew he is no respecter of persons. Then I wrote to the elder at Pittsburg, asking him to take my case before the church at that place, and I was instantly healed while having family worship. I could feel the mighty healing power all through my body. This happened in May, 1909, and I am still healed and have not taken any medicine since. I work in coal mines and often have wet feet, but I am healed.

Allen Fourspring.

Glade, Pa.



**Healing without
Doctors and
Remedies.**

After being a member of a denomination for twenty-five years I heard the gospel preached in its fulness and accepted all God's Word. From that time (February, 1888), till now I have taken Jesus as my physician for both soul and body, and have had better health the last twenty-two years than I had the previous twenty-two years while trusting in doctors and earthly remedies.

About the last of April, 1905, I was taken with facial erysipelas. My face, ears, and scalp swelled and broke out. I was a sight. I telegraphed to the saints in Chicago and in Moundsville, W. Va., for prayers. The next morning about half-past six I received the witness that I was healed, and my soul was filled with the glory of God. That day I testified to twenty-five or thirty who came to see me that I was healed, and that without

a bit of medicine. In three days my face was clear of the disease.

I have been healed of granulated sore eyes and of many other afflictions by the power of God without doctors or earthly remedies of any kind. I have not employed doctors nor taken medicines, internally nor externally, since I heard divine healing taught.

Also, my wife has been healed of pleuro-pneumonia, sore eyes, la grippe, rheumatism, and many other diseases by the power of God.

R. W. Swinburn.

4590 Raleigh St., Denver, Colo.



**Healed of
Various
Diseases.**

The Lord gloriously healed me of epilepsy, dyspepsia, indigestion, and a severe pain in my head, after I had suffered for more than thirty years. Epilepsy came upon me as a result of overstudy in school when I was eighteen years of age, and the other afflictions followed because of taking much medicine. I doctored with some of the best doctors of the country, finally with a specialist of New York, who, like all the rest, failed to bring about a cure. I slowly but surely grew worse, and in August, 1896, I had the hardest spell of my life. I almost bit through my tongue, and jerked so hard that I dislocated my left shoulder. Then I felt that I could not hold out much longer, but would surely die. Discouraged, I concluded there was no cure for me. I offered Dr. Watkins, a leading physician of our country, one hundred dollars if he would insure me a cure, but he said I could not be cured.

That week a friend from Indiana sent us a copy of *The Gospel Trumpet*. It put hope in me. In that number of the paper a meeting was advertised to be held at West Liberty, Ohio. The Lord helped me to go. There

I found the church of God, a people that obey all of God's commandments. They anointed me according to the Word of God, and I was instantly healed of dyspepsia, indigestion, and that pain in my head. I thought I was likewise healed of that dreadful affliction, epilepsy; but when I returned home, it showed up again, though in a milder form. Then I wrote to Bro. E. E. Byrum and others. They answered and encouraged me to trust in God for a perfect healing, which I did. The spells became milder and farther apart till I had the last one on Feb. 22, 1903. Glory to God! I am healed.

Columbus, Ohio.

J. H. Amman.

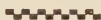


**He's Just the
Same Today.**

A few years ago the Lord wonderfully healed me of Bright's disease, a bad case of indigestion, female troubles, inward spasms, catarrh, and a bad liver. I was born with a very frail and sickly body. My father spent much money in behalf of my health. I was deprived of school a great deal on account of poor health. When I got up into my teens, I became a little stronger till twenty-six or twenty-seven. I began to have female troubles and inward spasms. These hung on to me until they became chronic.

About seventeen years ago I got light on divine healing. I was anointed and prayed for. I was healed of spasms and got stronger in body, but my faith did not altogether cover the ground for all my chronic diseases, some of which were born in me. As I got older, my case became very serious. Spasms came back on me again. My sleep became less and less. I could not sleep night nor day for nearly a whole week at a time. Sometimes I was affected with paralysis. My mind was nearly gone. I came near death's door. I knew I should not be long for this world unless the

dear Lord would heal me soon. The Lord showed me that sickness was provided for in the atonement. I was anointed and prayed for by the elders and the Lord witnessed that I was healed. I was severely tested for the first few months, but by earnestly holding on to God and keeping decided that God should be glorified in the healing of my body, I went through to victory. I am well soul and body. I can sing with all my heart, "He is just the same today." Sarah B. Hallman.
5758 South Park Ave., Chicago, Ill.



**Long-continued
Lung-trouble
Healed.** Fourteen years ago I contracted a very bad cold, and became so hoarse that I could not speak above a whisper. This state continued for several days and at last terminated in lung-fever. Then I was compelled to take my bed, and was confined there until the united prayer of faith was offered in my behalf. When this was done, God, in his mercy and by his mighty power, touched my body. As the power of God went through my body, the fever and pain went away instantly. Praise God! I arose from my bed, dressed myself, and went out into the other room where the rest of the folks were. I was very weak, but was not suffering in the least, for the pain and the fever were gone.

On Monday I walked three miles to get my mail, and while at town I met a number of friends, who wanted to know when I was going to preach for them again. I told them that I did not feel strong enough in body at that time, but that I thought I should be strong enough by the coming Wednesday night. So they gave out preaching for that night. The meeting was announced, and I went feeling well. As it was a very warm evening for the time of the year, and as the house

was crowded, the room became intensely warm. While preaching I got exceedingly warm. About the time we brought the meeting to a close, the wind began blowing a strong gale from the northwest. We got into the rig and started for home as fast as we could with the load we had, thinking that it might rain. When we were about half way home, the cold rain began to pour down upon us. We had three-fourths of a mile yet to go, and I was wet through and shivering from cold when we reached home. As a result of this, I took a very deep cold on my lungs, also a cough, and, besides, I was very weak, having night-sweats every night. I got so weak that I could scarcely walk, and could not sing nor preach. At this time prayer was offered in my behalf. I got some help from the Lord, but not a permanent healing.

Always after this when I would take cold, it would settle on my right lung, and I would have lung chills and fever, and that often. I was examined by a prominent doctor. He said that the upper lobe of the right lung was badly affected. This trouble continued to get worse every time that I had one of these attacks. I suffered at times this way for more than ten years, often asking the Lord to heal me, but for some reason never getting my prayers through, or at least, receiving no answer. In 1903, while engaged in gospel work in company with Bro. J. M. Harrington, at Barney, Ia., I contracted a cold, it being very damp at the camp. I went from this meeting to the Palco, Kans., camp-meeting. Here I was privileged to meet Bro. S. G. Bryant, who asked me if I did not have lung-trouble. I told him yes, and that my right lung had hurt me for nine or ten years and that it was hurting me then. He examined me, and when he finished the examination, he said, "Brother Kinzie, if you do not get to the Lord and let him heal you, you will be down with the consump-

tion." This made a deep impression on me; for I knew that he had been a doctor for a number of years and that he knew what he was talking about, also that he was a saved man and would not tell me anything but the truth.

Under the impression that his words made upon me I went with other brethren to the Timberlake, Okla., camp-meeting. On the last Sunday of the meeting, Oct. 11, 1903, while we were praying for the healing of others and the good Lord was doing the work, setting them free from diseases, I looked upon them, and the thought came to me, "God is no respecter of persons; now is your time to be healed." My heart was melted in gratitude to God that I had the privilege of coming to him for healing. I sat down in the chair, and the Word was obeyed. Before they were half through praying, the power of God touched my afflicted body, and I was instantly healed, yes, made whole from that very hour. It has been more than two years since that time, and, praise God! I am whole from the lung-trouble and in the battle for God and truth, testifying wherever I go that Jesus is my Savior, Sanctifier, and Healer.

Fairfax, Mo.

A. A. Kinzie.



Prayed for;
Immediately
Healed.

On Dec. 26, 1908, I got rheumatism in my limbs. I would ask for prayer and would get temporary relief. In a few days a fever set in, and I became delirious and helpless and remained so for three weeks. At the end of that time, on Sunday, our elder, Bro. A. Scratch, and several of the saints gathered together in my room. They prayed for me, and Brother Scratch anointed me in the name of the Lord and bade me arise and be whole. Up to that time I was unable to lift my hands or feet,

was perfectly helpless, and was a mere skeleton. The Lord immediately healed me, so that I arose, dressed, and walked to the rocking-chair. I have enjoyed good health ever since.

John W. Fox.

Rocky Coulee, Alta., Can.



**Healed of
Lockjaw.**

Last August our ten-year-old boy cut his foot on a piece of tin. The tin struck between the toes, cutting a piece of skin almost off. The cut was cleansed and bound up, but it was so painful he could not step on that foot. Prayer was offered in his behalf, and he became able in a short time to walk about.

It was soon discovered, however, that the cut had not healed, but was full of pus. The sore was dressed antiseptically and seemed to heal properly. However, in a few days the boy began to complain of pains in his back and then in his jaws. His countenance assumed a very pained expression, and although he did not say much, it was evident that some vital disease was in progress. For several days he ate very little. He became stiff throughout his body. His jaws were almost set, and his back and legs, rigid. He awoke in the morning crying in alarm, saying he almost choked, as he could not swallow. This occurred twice. Then he commenced having paroxysms. His head drew back, and every muscle seemed to be drawn to the highest tension. His heart beat so hard trying to force the blood through the stiffened muscles that it could be plainly heard. We realized that our child was very near death, for in this disease death occurs during one of these spasms.

We kept calling mightily on God, and although it

seemed that the child was in the very jaws of death, our faith never wavered. We knew in whom we trusted, and had not a doubt that He would heal our boy. God seemed very near to us all in this time of trial. The boy would unite his faith with ours, saying, "Amen! Amen!" as we prayed. He had two or three of those terrible paroxysms, then God gave us the victory over them.

Early in the morning, when the spasms began, we had sent to Los Angeles, fifteen miles distant, for the elder; but he was out of the city and did not arrive at our house until nine o'clock that night. After the Lord stopped the spasms, the enemy would try every few minutes to bring them on again; but the boy, feeling their approach, would call for us to pray. As we would lay on hands and rebuke the disease in Jesus' name, God would give the victory and would not permit them to take hold on him. This continued until Brother Greeley arrived from Los Angeles and anointed him, when victory was obtained over the symptoms and our boy was completely healed. He gradually regained use of himself, his appetite returned, and he was soon as plump as ever and perfectly well. God gets all the praise.

Some of our neighbors were indignant because we would not use remedies nor employ a doctor; but since he was healed, they can say nothing against it, and they have attended some of our meetings. The newspapers have reported several cases of lockjaw near here since that of our boy, and all resulted fatally; for, I understand, the doctors can do nothing with that disease. In some of these cases two or three doctors were employed, but to no avail. Our hearts do rejoice that we know God and that we find him a very present help in every time of need.

E. M. Brickie.

Downey, Cal.

**Erysipelas
and Bright's
Disease.**

In May, 1906, I was taken down sick with erysipelas and Bright's disease. The doctors said I would never get well. I was not able to work, and from that time on I was very poorly till June, 1907. I went to a meeting near Colfax, Wash., and was anointed. I stood on the promise and counted the work done. I came home and helped to hoe a field of corn. From that time on I improved, and now I have no symptoms of those diseases.

One Monday evening in October, 1907, I fell and struck my side on the doorstep. The injury was very painful. On Wednesday night I took sick again with erysipelas. We telephoned for the elder to come and anoint me. Before being anointed I had to be helped from the bed to the chair. When I was anointed, I was healed, so that I walked around. I was able to go to the assembly on November 15, and I have not had the affliction since.

Melvina Bricka.

Troy, Idaho.



**Very Low
with
Appendicitis.**

Our eldest daughter, about sixteen years of age, became very ill and after a few days' lingering requested us to call for a physician. Upon examining the patient, the doctor could not at the time determine whether there were symptoms of typhoid or some other disease. In a few days, however, the disease had developed into a serious case of appendicitis.

We had been praying for our daughter, as we had the promise, "If two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father which is in heaven." Matt. 18: 19. And, according to the child's own statement, every time she was prayed for, she would get relief; but it was only

a matter of a little time until she would be in as great distress as ever. In the meantime the doctor had been coming regularly and had done all that medical skill could do to relieve the suffering patient; and, as a last resort, it was decided to have a second doctor come and hold a consultation as to whether it would not be necessary to perform an operation in order to save the child's life.

We had been encouraging our daughter to seek the Lord, which she did. Meanwhile we had been praying for the Lord to overrule so there would be no operation performed. She decided to trust her case to the hands of the Lord and refused to take any further medical treatment. It came to us very forcibly that we had not yet complied with Jas. 5:14—"Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord: and the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him." We asked our daughter whom we were to send for, and she replied, "Sister Ethel Williams." So we wired for her, and the day following she reached here. In the meantime we were holding to God to give relief to the child, who, indeed, was very low.

Sister Williams spoke to her about her soul, and she soon realized her sins forgiven, after which she was anointed in the name of the Lord and the prayer of faith offered. She was instantly healed, rose from her bed, and sat on a chair at the window. We thought she was undertaking too much, as she had had to lie in a certain position to rest at all, and the idea of getting right out of bed and sitting up erect! She positively declared, however, that she was healed and that she felt it. But now came the trial of our faith. During the night there would be strong symptoms of the

disease; nevertheless, our daughter declared that she was healed and that the pains were not as formerly, but were on the outside. It was quite a trial of our faith, but we had to learn to know the devices of the enemy to try and make us doubt the healing. Praise God! the healing was permanent, and soon all tests were over.

The kind-hearted doctor, who also believes in divine healing, came right along to watch the case, and he also can bear witness to the mighty healing power of God in our midst.

C. L. and Sarah Kaumeyer.

Chippawa, Ont., Can.



**A Complication
of
Diseases.**

In the year 1899 I was nearly at death's door and was told by my physician that there was no help except an operation, but that I objected to. I had a very weak heart, very little blood, nervous prostration, catarrh of stomach and bowels, and a bad rectal trouble, and it was suggested that I might have cancer. Nothing but death faced me. At that time I had never heard of the saints, but my Bible was my best friend. I often closed it and asked God to give me something to encourage me, and it seemed every time I opened it my eyes would rest on some case of healing. Thus, before I really realized it, I had real faith in healing—so much that when I learned my physician could do no more, I knew God could. I humbly asked him to heal me if I could be of any use to him here, and told him that if I could not, I was willing to go. And, praise his dear name! I was healed instantly and made perfectly well. Oh, what floods of glory and happiness filled my soul!

But I did not take care of my God-given health. I

went on the farm and worked beyond all reason for three years. Then I began to go down, and then I could see how wrongly I had done. I felt that the dear Lord was so grieved with me that he would not heal me again. So I suffered on until I was again nearly at death's door. That was in the spring of 1907. I decided to go to the camp-meeting at Anderson, Ind., which I did. There I was healed once more. Not instantly, as the first time, but from that hour I began to amend. This time I promised the Lord that if he could make any use of my life, however small, it should be devoted to his service.

At another time I got a number of ribs broken. I do not know just how many, as I had no doctor, but the dear Lord healed me.

These are but the most important of the many times the dear Lord has touched my body in healing. I am well today.

Mrs. Florence V. Reynolds.

201 Hugh St., Athens, Pa.



**Healed Many
Times.**

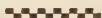
About twelve years ago the dear Lord showed me this beautiful light, and since then he has healed me many times. He healed me of spinal and lung trouble when I was very low. I could be moved only on sheets and I would take very bad sinking spells. Brother Riggle and a few other saints anointed me and prayed for me, and while they were yet praying, I sat up in bed, which I had not been able to do at all. Before I could move only my hands.

Again I became severely afflicted. I had no action of the bowels for twenty-eight days. I got in a very serious condition. I learned that I could not live. At that time I was making my home at Brother Riggle's.

They became somewhat alarmed about my condition and got very much in earnest about me. The dear Lord honored our faith and healed me, and never to this day have I had any trouble in this way. The Lord did a perfect work. It is only through his goodness that I am alive today.

Jennie Smith.

Anderson, Ind.



**Injuries
Causing
Spinal Disease.**

One evening, while out with others tobogganing, I fell off and struck a large stone, severely injuring my spine. Although the injury caused much suffering, I was able to get around for two years. Then came a total collapse. As I was then teaching school, I had to stop. I was soon bedfast and in a serious condition.

My parents secured the best medical aid and advice available. Besides medicine, at first a plaster-of-paris jacket was tried, then attachments to stretch the spine, and also massage and electrical treatments. The right half of my body was partially paralyzed, and for over seventeen weeks others had to turn me in bed, and often had to feed me.

After four months spent this way, with no noticeable improvement, a lady who was visiting in the neighborhood and who had heard of my illness came and told of an experience she once had. She had been ill and given up by several doctors to die. She had six small children and she tried to train and teach them as much as possible about the Lord before dying. At that time she believed the age of miracles to be past; but her children, who were reading of Jesus' healing while on earth, fell down weeping by her bedside and asked the Lord to please make their mama also well. She was immediately healed. Later as she searched the Scrip-

tures, she found that it is our happy privilege to come to the Lord for healing as well as for other benefits, and that he is the same yesterday, today, and forever.

This seemed strange to us, for we had never heard of the Lord's healing afflictions now as when he lived on earth; but as the Spirit of the Lord seemed so manifest in our visitor's meekness, that we gradually came to be interested and to desire light. We began to pray and to examine the Scriptures bearing on the subject. Next morning we sent for the lady, and we continued seeking light. That afternoon we desired prayer and the fulfilling of Jas. 5:14, expecting Christ to manifest his mighty power. The diseased part of the spine was completely healed, and also a remarkable degree of strength supplied. Next morning, with mother's assistance, I walked out of the bedroom. Before I stood on my feet, the enemy suggested that I be careful and not step out, as it would probably make me much worse and cause death soon. Another voice seemed to say, "Heaven and earth shall pass away, but my word shall never pass away." As a realization of what this meant came, in gladness and confidence I stepped out, knowing there was no failure. As I did so, it seemed as if a hand were placed on the diseased part, and I felt as if it were the strongest part of my body. Having been ill so long, I had forgotten how to walk, but the fourth day I was up I walked about a mile without any assistance. Although because of the paralysis it seemed before as if I should never again enjoy the right use of two limbs, especially of the right arm, now I was able to use them as well as ever. "What shall I render unto the Lord for all his benefits toward me?"

The mighty power of God was seen and recognized by many. A lady two miles away said she was afraid to go around for a short time, as she thought, "God has come down, and is at Williams'." She was a sinner. No

one, unless in a smiliar condition, knows what this meant to me. I could not sleep for joy and thanksgiving. The love and goodness of God so touched me that my heart was melted.

About three years later, through injuries by a prairie fire, I was again afflicted with spinal trouble and had to stop work. To my surprise, the Lord did not answer prayer nor heal me as formerly. After some time I consulted a doctor, who said that it was spinal disease and that he could do nothing but give tonics. Such treatment seemed almost useless in such circumstances. As the Lord did not seem near, the outlook even of life seemed dark. After some months the Lord was able to humble my heart and to show me there were lessons to learn. Through light received because of the humbling by the chastening, I have, through his love, obtained and retained a Bible experience, and have seen some of his plans concerning his church. As soon as he got me really searching for truth and his will at any cost, he instantly sent perfect healing. Since that time I have had no more spinal disease, and today I am well and strong and rejoicing in his goodness.

Corbetton, Ont., Can.

Ethel J. M. Williams.



**Ovarian
Trouble.**

For twelve years I suffered from ovarian trouble. For six months I was hardly able to do anything. The pain and distress that I suffered from this disease is beyond the power of words to tell. I could hardly bear the weight of any clothing on my side, and the pain extended down to the knee. I consulted two of the best physicians in New Castle, Pa., who said there was no help for me except in an operation to remove the ovaries. They told me that if an operation were not performed, I would soon

be an invalid, unable to help myself. During the twelve years that I was afflicted, I had often received help from God for my body in answer to prayer; but the time had now come when I must be healed or become a confirmed invalid.

In August, 1905, I attended the Emlenton, Pa., camp-meeting, where two of God's ministers, Bros. G. P. Tasker and I. S. McCoy, earnestly took my case to the Lord. Jas. 5:14, 15 was obeyed, and from that time I was healed and increased in strength, and today I have no symptoms of the disease. I can do washing, ironing, and all kinds of housework without inconvenience. I can truly say to the glory of God that I was permanently healed. Mrs. Emma J. Rothman.

2010 Broadway, Pittsburg, Pa.



**Stomach and
Heart Trouble.**

I was very low with stomach and heart trouble. A physician was called. He pronounced my case a critical one, and said that he entertained scarcely any hope for my recovery. He told us, however, that if I would take his medicine, I might recover, but that it would take a long time. To please my husband. I took a few doses; but, seeing it did not better my condition any, he listened to my pleadings and did not make me take any more. I told him that my trust was in the Lord, and he said, "Very well; you can trust in the Lord all you please." The nearest elder that I knew of was eighteen or nineteen miles away; nevertheless, a voice kept saying to me all the time, "Send for the elders." I spoke to my husband about sending for Sister Strombeck, the elder at Wilmot, but he said she was too far away. All night I hovered between life and death. When morning came, the Lord touched my husband's heart, and he sent for the elder.

Well, Sister S. came, bringing Sister Humble along. Never did saints look so sweet to me; they seemed like angels coming into the room. While they stood around my bed singing and praying to find out the Lord's will concerning me, suddenly a bright light shone around my bed, and I clapped my hands and shouted praises to God. My faith took hold of God for my healing, and Sister S. said, "Sister Fisher, I believe the Lord wants to heal you." I just knew he did. So she anointed me with oil and they laid hands on me and prayed the prayer of faith. Then I felt the healing touch go through my body. Also, waves of glory swept over my soul. In the name of Jesus I arose and walked and called for something to eat, much to the astonishment of some unbelievers in the house waiting for me to die. Oh, glory to Jesus! How my soul does magnify his name! I ate heartily and without the least distress—something which I had not been able to do. The Lord healed my body instantly of all diseases.

Claypool, Ind., R. D. ?

Mamie Fisher.



**Drowned Child
Resuscitated
and Healed.**

On the first Monday morning in September, 1903, all was hurry to start the children to school, except baby Doris, then nineteen months old, their father taking them to school in town, a mile and a half away. I had the wash-water on heating and a galvanized bushel-tub over half full of water from the tank out on the porch. Being very busy with the work, expecting on Wednesday to attend my brother's wedding, I did not miss Baby for some time—just how long I don't know—but, on thinking of her, I ran out to look for her. Passing down the porch, I saw a sight that time will not erase. There was our Doris with only her feet up above

the tub of water. She had overbalanced hands and face foremost, and she was held a prisoner by the rolling bottom of the tub. I knew too well what it meant. My child was drowned. Taking her up in my arms, I saw that she was black and blue. Her eyes, half-open, were settled with white matter, and the foam hung out of her mouth two or three inches long. There was no sign of life whatever.

I never thought of calling or sending for help except at the throne of God. How glad I was to be alone with God! I immediately cried mightily to the Lord for the life of my child. How my faith rose above every doubt and fear as I remembered that he had raised to life children of old! The very atmosphere seemed filled with the glory of God as I rested on his word. I was not working with the child, but I remember changing her from one arm to the other two or three times. In about five minutes I saw her mouth twitch at the corner, just like the last breath of the dying. My prayer was turned to shouting the praises of God. I said, "O Lord, it is life, and not death." As the breath entered her lungs again, she got so she could cry out, and the agony was great at every breath. I called upon the dear Lord to heal her lungs, and she received relief right away.

Just at this time a neighbor came in, with his daughter, who was to help me for the day. He was much frightened because of what had happened and wanted to go for a doctor. I said, "No; she does not need any, for the Lord will care for her." However, he went to town and told Husband, who came right home, bringing a physician with him. The child lay sleeping and breathing as sweetly as ever in her life. The doctor examined her lungs fully and said they were all right. I continually praised the Lord. She was so fully healed that at five in the evening she jumped down out of her

chair and played as lively as ever, showing no signs of her accident, only her eyes were badly sunken for two weeks after. "Let us exalt his name together."

Kenesaw, Nebr.

Mrs. Mary Heldenbrand.



Typhoid Fever. The Lord healed me of typhoid fever over three years ago. On the last day of September, 1906, I was taken with chills, and I grew worse until I could scarcely raise my head from the pillow. The fever was so great that the joint-water was dried from one of my knees, causing much pain when I would move it. After the nurse told me I had typhoid fever, all fear left me. I did not want a doctor or medicine. I committed my case to the Lord, the Great Physician, and with proper nursing, patiently waited the time set for prayer for my healing.

On the 12th of October I was anointed and prayed for by Sister Annie H. Martin and the church at this place, and the Lord healed me, sending his virtue through my body. I arose, was led down-stairs, and sat while hearing the Word preached. The Lord gave strength to my body, and my health has been much better than before.

Mrs. C. E. Burd.

New Bloomfield, Pa., R. D. 2, Feb. 16, 1910.



Suffered from Rheumatism. Almost from childhood I suffered from rheumatism. Shortly after I was saved the Lord called me to his work at the publishing office in Anderson, Ind. Here I learned to take the Lord for my physician. While at work one day I was suffering so much from rheumatism I thought, "What will this end in?" In tears I examined my heart before

God. I knew my desire was to do his will. That same evening there was to be a German meeting in town, and I much desired to go. The devil said, "You certainly can not go." This was hard for me. I hastened to my room and went before the Lord in prayer. I was assured that there was nothing between the Lord and me and that I could do no more. Then I prayed thus: "Lord, thou hast promised to heal thy children of all diseases, but behold how the devil is delighted that I am suffering." Then in faith I laid hold on the promises of God and went to supper with the decision that I would go to meeting. While I was sitting at the table, God sent his healing virtue through my entire system, and the work was done. The enemy was defeated. From that time on I did not have to suffer from rheumatism and Satan could not cause me to doubt my healing. This was in the year 1907.

St. Joseph, Mich.

David Koroeh.



Consumption. Having a weak constitution from childhood and lacking knowledge of how to care for myself, I became very susceptible to the cold. About two years ago this winter I contracted a severe cold that at first resulted in la grippe, but after repeated relapses I showed all symptoms of consumption. My lungs were congested and pained me much; in the afternoons fever would rise very high; then the much-dreaded night-sweats, with cold chills, and a severe cough soon stole from me the already limited amount of vitality. This condition continued for several weeks as I grew weaker.

Prayer was offered in my behalf, but the Lord, for the time being, seemed to hide his face from me. During this time I learned many precious lessons about

patience and about my own weakness. Jas. 5:14 was complied with, and my request for prayer was sent to the surrounding congregations. The promise in Luke 18:7, 8 was verified, and I was delivered from my afflictions. Medical remedies were recommended by people on the outside, but my decision was deepened so that I could say with Job, "Though he slay me, yet will I trust in him."

Thank the Lord! today my lungs are well and strong.

John D. Crose.

719 Fifty-fourth St., Oakland, Cal.



**Afflicted for
Thirty Years.**

My ailment was mostly indigestion, or dyspepsia. At the age of seventeen I began to fail, became stupid and distressed. When twenty-four I went to see Dr. Hoffman at Madison, Wis., who was noted for his skill in treating chronic diseases. He said my heart, liver, and kidneys were affected and that a year's treatment would be necessary for a complete cure. This he promised to give for fifty dollars, and we handed him the money. At first the medicine helped a little, but in a few weeks he sent some and demanded ten dollars C. O. D. So I quit doctoring with him.

Little by little I grew worse. My mouth and tongue became swollen, and the gums turned black and decayed, so that pieces of them loosened and came off. The teeth also became loose. I then doctored with Dr. Caldwell, from Warren, Ill., but it was not long till I could take nothing into my stomach. I also had a little fever. At first I could walk around by holding to chairs; then I was confined to my bed for two months. During this time I had spells of strangling and raising from the stomach. Another doctor was called. He

said, "Your case is enough to baffle the skill of the most experienced physician."

A United Brethren minister, who had been instrumental in my salvation, then came and prayed for me. I began to amend, and I soon was as well as when a young girl. At this time I did not know how to resist the disease, so after a time it returned.

Years before this I had to quit using ordinary bread; instead of it I ate saleratus biscuits, made without shortening, sliced, and toasted in the oven till crisp. These I ate with a little butter and soaked them in weak tea. Sometimes I could eat a little boiled potato. These two things were my living for thirty years.

People would sometimes ask me if I did not try other things. Yes; I did. I was hungry enough to try. When away from home I would sometimes eat a very little, and then I would be worse for many weeks afterwards. I often had weak spells, so that I had to be helped to bed and my shoulders raised so I could breathe. I was very nervous, and when friends came to see me, I would become weak and tremble.

One of the latest doctors gave me the receipt for some medicine that I used with some benefit for some time, but finally that also failed. We moved to South Dakota and while there we heard of a noted doctor in Sioux Falls, with whom we doctored six months, but without any benefit. Another doctor was called shortly before our going back to Wisconsin. After an examination he said to my son, "If you are going to Wisconsin, you must go soon, or you will take her in a coffin." I was soon in Wisconsin with my daughter, who bestowed on me the best of care. In July I went to Chicago to visit my daughter and to try a doctor there. While there I got worse and tried medicines, but they did me no good.

At this juncture my sister, Mrs. C. Lunde, came and

told me of the saints—that they prayed for the sick, who were healed as in apostolic times. So we went to the Faith Missionary Home, where we found a welcome. I was prayed for and was instantly healed. Oh, praise the Lord! It was wonderful that I could enjoy a meal like the rest. I hesitated, but a sister spoke to me and said, “Eat anything there is on the table.” I could not keep the tears back, but I soon began to eat. My appetite increased, and I feasted on everything they had. I was well! Praise God! One day I wrote home and told my people what I ate for dinner. I was told later that they said, “When we see it, we will believe it.”

I had also been troubled with a swelling in my head for four years, which discharged through my right nostril. This also disappeared with the rest.

It is now nine years since I was healed, and I have used no medicines nor remedies since. My sickness was of more than thirty years’ duration, and nine different doctors were employed at various times, besides home remedies and patent medicines.

Mrs. Martena I. Amondson.

Pittsville, Wood Co., Wis.



Cancer Fell into the Stove. I truly praise God with all my heart for his wonderful mercy and goodness to me. I had a blood cancer, for which a doctor said there was no cure. He advised us to put nothing on it. It got to be about the size of a half-dollar and gave me much pain. My husband and others said that I would die of it. They lost all hopes of my recovery. I was prayed for several times, but received only temporary relief.

Last fall my affliction became so serious that I had

to have help. It seemed that I could not endure the pain much longer. I was still trusting for perfect healing in God alone, for I knew there was no other help for me. I finally got in real earnest about it and told the Lord that I was tired of the cancer and wanted to be healed. I became willing to live or die. I got the evidence that I was going to be healed. While I was kindling a fire, the cancer fell into the stove on the kindling. I was healed in answer to my prayer. Praise God forever!

Mary Bowersox.

Rochester, Ind., June 18, 1908.



**Eyesight
Saved.**

In June, 1908, something got wrong with one of my eyes. It seemed as though I had gotten something in it; I had several to look in it, but they failed to find anything. So I went to a physician to see if he could discern anything. He said that there was nothing in it, that it was a disease of the eye. I don't remember the name. He said I would have to have my eye treated or I would go blind. I hardly knew what to do, as I still thought there must be something in it. On June 4 I had to quit my work; I was then just about blind. There was an oculist whom I thought it best to go and see. He examined my eye and told me about the same as the other doctor did. He gave me a prescription to take just across the street to the drug-store to be filled, also directions how to take it, at the same time discouraging me all he could by telling me that I was liable to go blind in both eyes and that my eye would never be as strong as the other. He set a day for me to meet him at Big Stone Gap, as he came there once a month. I told him all right.

On my way back I was thinking over the matter

very seriously; I knew something had to be done or else I would be blind. I made my decision to trust God for the healing of it if I did go blind. I threw my medicine away and took God instead, never taking a dose. I called for Brother Rimmer and we obeyed the precious Word of God. I got relief right then, and in a few days I was back at my work as usual. I can truthfully say that I was healed by the power of God through obeying his Word and that today finds me well in body and with two good eyes—as good as they ever were. I give God all the glory. I firmly believe that if I had taken the doctor's medicine and followed his instructions as to having my eye treated, after having the light on the Word that I had, I would be a blind man today. I have taken the Lord for my physician for something like six years, and he has given perfect satisfaction. He is the best I ever had.

Norton, Va.

J. R. Whitaker.



**Suffered Eight
Years from
White Swelling.**

The Lord has saved my soul from sin and has healed me of a chronic case of white swelling, from which I suffered eight years. This disease was in my left leg, at first above my knee; but it continued to grow worse until it was below my knee also. At times I was apparently getting along all right, then the swelling would rise in a new place, and at the time the Lord healed me, I had five running sores, which were continually throwing off pus. Also, at different times seven or eight pieces of bone came out of my leg, the largest pieces being about two inches long.

I used every remedy I thought would do any good. I also consulted several doctors. Some said the disease could be cured by splitting the leg and scraping the bone; others said amputation would be necessary. One

doctor said there was no medicine that would cure me—a statement which I found to be true.

But one morning shortly after my conversion Bro. T. D. Hux came to my home and read to me the promises of God on the line of healing and encouraged me to trust the Lord with my case. This I decided to do. We then obeyed Jas. 5:14, 15. This was on the 8th of July, 1907. Owing to the weakness of my faith, I was not healed then. Notwithstanding, I threw away my medicine and continued to call on the Lord for deliverance; and as my faith increased, the work was done. It was only a short time until I was made perfectly whole.

W. O. Moon,

Ojus, Fla.



**"A Walking
Drug-store."**

Eleven years ago I took sick with inflammatory rheumatism, and by the use of various strong medicines prescribed by doctors my stomach was weakened, and I lost my appetite. The intestinal juices were impaired, which caused the bowels to become sluggish, bringing on constipation. Oh how I suffered at times, God only knows. The many medicines I used caused me to become a physical wreck. People used to call me a walking drug-store, for I did not think I could live without medicine. My appetite became so very poor that I could scarcely eat any kind of food, and what food I did eat caused intense suffering and did me little good. I became so weak in body that I had to discontinue work. I reached the extremity of human wisdom and strength. I was advised by physicians to travel, with the hope of being thereby benefited. I came from Wisconsin to California with this hope, but in vain.

In November, 1908, I was directed to the assembly of

the church of God in Oakland, where I was encouraged to look to God for my health. In seeking God for help, I soon found myself a poor sinner. I was kindly shown the way of salvation and healing. I repented with all my heart, came to Jesus, and he saved me. Then I was anointed, and I put my case fully into the hands of God, with full faith for healing. I discarded all medicines, though not without a struggle, as it seemed to be a great step to launch out on God alone. My healing was not instantaneous, but I began to feel different in some respects. After four weeks of fervent prayer and trust, my appetite was restored, so I could eat all kinds of good food, and all the symptoms had vanished. On Dec. 14, 1908, I weighed 150 pounds. Three months from this date I had gained just sixty pounds. God has truly been good to me. He has healed me of small afflictions since. I am well and strong and can do all kinds of hard work. A. F. Basse.

3325 Twenty-third St., San Francisco, Cal.

Jan. 29, 1910.



**A Runaway
Accident.**

One night while on my way home from meeting, I had a runaway. My vehicle was torn to pieces, and somehow my right leg got caught and was nearly pulled in two. The ligaments (so a doctor said) were broken at the knee-joint. I was picked up and taken home. To say that I suffered is to convey but the faintest idea of the agony. To go to meeting that Sunday morning was out of the question. I sat in a large chair, with my leg elevated, but I could find only momentary relief in any position. I had my Bible and was reading the first chapter of Second Thessalonians. When I came to the third verse, which contains the clause, "Your faith groweth exceedingly," I stopped reading, and in silent prayer I said,

"Lord, why can't my faith increase so I can be healed this morning and go to meeting?" I had no more than uttered this prayer than the power of God, like an electric shock, went through my leg. I sprang from the chair, went leaping and shouting out into the kitchen, and tried to tell my wife what had taken place.

I hitched up my horses and drove eight miles to meeting, arriving there just as they were having a testimony service. I again testified to what had taken place, and the power and glory of God so filled the saints that many leaped and shouted, and some wept for joy. For a time we had a real Pentecost of rejoicing.

Erysipelas. In the year 1899 I had the erysipelas. My face was badly swollen, and the greater part of it was covered with scabs. About the third day it became pretty well noised over the neighborhood that I had erysipelas. A neighbor came to see me and kindly told me the nature of the disease, saying that it was liable to go to my brain any time and that would be fatal. He advised me to send for a doctor at once. I called Wife to see what she thought about sending for a physician, as we had been praying, but had got no victory over the affliction. One of my children, a girl about four years old, said, "Why, Papa, I would not send for a doctor." I asked, "Well, what would you do, Hester?" Her reply was, "I would pray the Father." That caused me to decide to still trust in God. I sent an elder daughter to the telegraph office to send a telegram to the *Gospel Trumpet* office. This was about 9 P. M. About 7 A. M. I awoke with a strong assurance in my heart that I was healed, that the prayers of the saints had been heard and answered. That same day the swelling went down, the scabs all peeled off, and the following day I was in town. Many were surprised that I recovered from the erysipelas so soon.

J. G. Neff.

Delta, Colo.

**Snatched from
Death.**

Three years ago last June I was supposed to be dying. I was a wreck in soul, mind, and body. I could feel the chilly hand of death upon me. I had been seriously ailing six months and had two doctors. The last one we called examined me and asked me if I knew I was in a serious condition. "Yes," I answered; "but can't you cure me?" "No," he said; "there is not a doctor in this world that can raise you up." He told me that my stomach had dropped down out of place (this was caused by a fall) and that the first hearty food I ate I would be a dead woman. He advised me to try to take a little milk or broth; but it seemed my stomach had given completely out, and everything distressed me. I had heart-disease in the worst form. The doctor said my heart beat more than four times as rapidly as it should. When the heart-spells would come on, it just seemed as if my heart would bound out of my body. I would gasp for breath. All sleep seemed to leave me, and the least noise gave me much distress.

I thought of my husband and six children—three helpless little ones, the baby being only eleven months old. What would become of them? I thought, too, of my lost condition, but was afraid my friends would laugh at me if I mentioned that to them. I was professing and had been a member of the Baptist church twenty-five years. On the morning of June 6, 1906, I felt that my time had come; my friends thought so, too. I felt death closing in upon me. I was growing weaker; my speech seemed to be leaving me; and, oh! the judgment loomed up before me. The thought of meeting God unprepared was too dreadful to describe. I told my husband that I was dying and that I was not prepared to meet my God. He asked me whom I wanted to send for; I said Mr. Tuttle. I had heard him preach the truth a year and a half before this,

and I had found fault with it. This troubled me. This brother, who lived about five miles away, came as soon as he got the word.

It seemed an age before he came, though it was not more than two and one-half hours. I told him I was not ready to meet Jesus and was dying. He opened the Bible and read the truth to me and asked me if I was willing to accept it. I said I was willing to do anything. "Well," he said, "we will ask the Lord now to forgive you." He prayed and I did, and I felt that the burden of sin was gone, and joy and peace filled my soul. Also, I felt much stronger in my body. Then the elder asked, "Don't you believe that the Lord can heal you?" I said, "Oh, no! the doctor said no doctor could raise me up." He turned to the precious Word again and read that God's power never changes—the same Lord yesterday, today, and forever. After much talk on the brother's part I could believe with all my heart that the Lord could heal me. He said, "We will now ask the Lord for your healing." Kneeling, we asked the Lord to restore me to my home and children and to give me complete healing; and, oh, I felt God's healing power pass through my body. I was satisfied the Lord had heard and answered our prayers. The brother anointed me according to Jas. 5: 14, 15.

After resting a little while I got up and dressed. This was about four o'clock in the afternoon. I walked out in the kitchen. Just then the doctor came. He asked me what I was doing out there. I told him that I didn't need him any more, that I had taken the Lord for my physician. He told the rest that it was only excitement and that they would see where I would lie three days from then. I sat that evening at the supper-table with the rest of the family and enjoyed a cup of cocoa, and that night I slept well—the first time I had for months. The next morning I got up and ate

what I wanted for breakfast. For a while I felt as if I could not get sleep enough, I had such sweet rest. A week later I walked to see one of my neighbors—a distance of over half a mile—and back, and in three weeks I went to the camp-meeting at Bliss, which was a blessing to my soul. When I returned, I could eat anything a healthy person could eat, and without the least distress. My stomach has continued in this good condition.

I had all my remedies burned when I was healed, and I have never taken a drop of medicine since.

Georgiana Proctor.

Cheboygan, Mich., Dec. 26, 1909.



**Effects of
Childbirth.**

God has been so wonderfully good to us in sparing my dear wife to me and my family that I wish to testify for him. In the sufferings of childbirth she became unconscious, and her case became alarming. We sent to the saints for prayer. Our trust was in God, but there were conditions that made it necessary to call a doctor. He came and rendered assistance in delivery, and he wanted to give medicine; but we would not consent to this, for we knew that Wife wanted to trust in God. The doctor tried to compel us and put some medicine in her mouth, but she had sufficient consciousness to spit it out. Declaring she would die, he went away. We held on to God for her perfect recovery, but she became more unconscious and had a number of spasms. She continued in this condition for five days, which was very serious indeed.

Some of our friends became so alarmed that they sent for the doctor again, who came and examined her. He said she could not live another day; told us of the

sad consequences of failing to give medicine, saying that we made ourselves liable to heavy penalty; and went away.

Our hearts were stirred within us, and we renewed our prayers and cries unto God, in whose hands we had placed ourselves. We felt that he would not forsake us. As we in our distress looked up for help, he instantly touched dear Wife and healed her perfectly. She was fully restored to consciousness, got right up out of bed, called for something to eat, and was well. Though somewhat weak, she soon had her usual strength. Oh, how our hearts praised God for this miracle! To him be all the glory. Wife is well and strong today.

R. D. 7, Box 99, Fresno, Cal.

A. Rudolph.



**A Satisfactory
Physician.**

A little more than twelve years ago I became greatly interested about my soul's condition and cried unto the Lord for help. The heavy burden was lifted from my soul, and sweet peace, joy, and rest took its place. At that time I was not in good health and was taking medicine almost every day. My mother, not being saved, said to me: "Those people whom you have joined in with don't believe in taking medicine, and you know how sickly you are; you will die." I did not make my mother any reply, for I did not know how I should make it in that matter. In fact, I was not thinking much about that, for I was rejoicing because of the "pearl of great price" that I had found. I felt assured that God would treat me right and not require more of me than I was able to bear. I was very ignorant regarding the Word of God and the promises of God to his children. Divine healing was altogether a new thing to me.

As time passed on, one light affliction after another

came upon me. I took them to the Lord, and he healed every one. This greatly encouraged me. The devil said to me, "What if a rattlesnake was to bite you or a cancer was to seize hold of your body? [my grandmother died of cancer] What would you do then?" I did not know just how I should make it in such cases, but I continued trusting the Lord and increasing in faith.

Cancer. About the 20th of July, 1906, my attention was called to something that had made its appearance on my hand, the thing being somewhat the shape and size of a gun-primer. It grew very fast. About August 8 following, just before the Burkeville, Tex., camp-meeting, it became raw, and very disagreeable because of a continued yellowish, watery discharge. It produced no serious pain, but a continual gnawing, which was also unpleasant.

On my way to the Burkeville meeting I stopped at Leesville, La., and called at Dr. Willis' office to have him examine it, as he made a speciality of treating cancers, using the X-ray treatment. I told him I did not want him to treat it, but that I wanted him to tell me what it was. He examined it and said it was cancer and insisted that I have it treated; but I told him that I was trusting in God, who had promised to heal all manner of sicknesses and diseases; that he had been faithful in healing my family and me for several years; and that I would trust him till I died. He seemed to think that I was fanatical.

Now came the testing time. The dreaded cancer had come surely enough. My heart was fixed to trust in God. I went on to the meeting, where I met Bro. F. M. Williamson, of Hammond, La., with many other dear saints. They prayed for my healing. Faith sprang up in my soul as I thought of the greatness and goodness of God. The sweet, calm assurance that

I received in my soul that I was healed can not be told. Although no outward change or evidence of healing could be seen, yet it was so clear to me that I felt inspired to make public acknowledgment of it and also to state that the next time they saw me the cancer would be gone. This proved true. From that time it began drying up, and it was soon flaking off, but so deep-rooted was it that it was nearly two weeks in coming out entirely.

My heart was fixed to trust in God from the time it first started, but faith for healing did not spring up in my soul until people were thoroughly convinced that it was cancer and some considerably alarmed. God knows best how to work things to his own glory.

**The Family
Doctor.**

I have a wife and three children, and the Lord is our only physician. He has healed us many times of various diseases. He has not always healed us instantaneously, but the way healing has been given has been the very best for us. Our little girl had fever continuously for fourteen days, and the Lord instantly healed her.

I was troubled with chronic sore leg. Once it broke out and was so bad that I could hardly walk. We earnestly prayed to God for help. He almost instantly removed the pain, and in a few days my leg was perfectly sound. A few years later it broke out again, but the Lord wonderfully healed it, and my leg is now perfectly sound and well.

At another time I had a very bad hand. I could not rest day or night. Some thought that blood-poisoning had set up, and became alarmed, as my hand was much swollen and was very dark. After our regular family worship one night I arose from my knees, took a seat, and began singing, "Praise God, from whom all blessings flow." Oh! the wonderful power of God that pervaded my body can not be told. I could feel

it going all through my body, removing all fever and pain. I was healed in one minute's time and was perfectly easy.

The Lord is always so good and so ready to help those who put their trust in him. He will not suffer us to be tempted above that we are able to bear. He knew what was coming and gave me relief in time to stand the approaching trial. The next morning my father came with the intention of forcing me to use some remedy; but when he attempted to do so, I was enabled to stand true to God and to witness what the Lord had done for me.

Only last fall I was attacked severely with rheumatism in one of my legs. I never knew before that there is such great suffering from this dread disease. A few nights the pains were so great it seemed as if I could not bear them. They were so sharp and keen that it seemed as if a knife were being thrust through my muscles. I was hardly able to walk for about three weeks before our camp-meeting, which was held October 22-31. Bro. Otto Bolds, of Anderson, Ind., was present. He showed no little sympathy for me as I went hopping about. This encouraged me greatly. He, with others, anointed me and prayed for my healing. When prayer was offered, I felt the touch of God in my body. I could place my rheumatic foot down as the other and went walking away almost naturally and without pain. I had not gone very far before the test came; the symptoms came rushing in, and the devil whispered that I was not healed. Having the evidence, however, that God had come to my relief, I, with others, stoutly resisted the imposition of the devil. I was very soon walking naturally.

**Hundreds of
Instances.**

These are only a few of the many experiences we have had with the Lord as our family physician. Besides, I have wit-

nessed hundreds of other cases of healing in the past twelve years, and especially in the past five years while working in the gospel field.

We can not praise the Lord enough for being so good to us.

Willie Jackson.

Simpson, La., Jan. 1, 1910.



**A Serious
Affliction.**

In December, 1908, while in the basement of the *Gospel Trumpet* Home making potato-crates, suddenly I felt something strange taking place in my body. I felt sick, dropped my hammer, and started for my room. I felt something tear, and then the sting and smart convinced me that the live flesh was tearing. On reaching my room, I was in great agony; could not sit, stand, nor lie down. While I was getting some of my clothes changed and my overcoat on, it came to me that I had suffered for twenty years from catarrh of the bladder; that an examining physician of a life insurance company had rejected me and said I was liable to die any time; that I had been examined by a United States medical board of physicians, who said I had catarrh of bladder; and also that it had been considered chronic and incurable for ten years. As I was deathly sick and could feel the live flesh sting and smart as it came apart, I was convinced that the disease had eaten away until a final breaking-down had taken place and that my time had come to die.

I started to find Bro. E. E. Byrum to pray for me, praying all the time myself that the Lord would spare me a few days. I failed to find him, came back, and sent word for him to come by the Home and pray for me, as I was very sick. I walked the hall until supper-time. Then he came, took me into the library, and asked me if I believed the Lord would heal me. I said

I believed he would spare me a few days. He anointed me, and he and Brother Campbell laid on hands and prayed. I felt the healing power go down through my body to the affected parts. I felt much better, went to bed, and slept well; but I had only temporary relief. I still believed that my time was short, and I commenced fixing up my temporal affairs. This scripture came to me: "Again I say unto you, That if two of you shall agree on earth as touching anything that they shall ask, it shall be done." Matt. 18:19. It seemed that the promise was for me and that I could believe for a perfect healing. I called in two of the brethren, and we agreed for my healing. I told them I believed for a perfect healing. As they knelt, I slid out of bed on my knees, and the healing began at once, yes, as soon as I said I believed when they ceased praying. The Lord made me every whit whole. I have been well ever since, and my general health today is better than it had been for twenty years. T. Z. McGinnis.

Anderson, Ind.



**Cerebrospinal
Meningitis.**

At the age of seventeen I contracted a cold, and it threw me into what the doctor called cerebrospinal meningitis. I took seriously sick, and was out of my mind most of the time. In a day or so a doctor was called. When he arrived, he found me very sick. He said my case was critical, and left medicine to be given to me. I then lost sight of the Lord as my healer and began to look to the doctor for help; but, instead of getting relief, I steadily grew worse until the physician gave up hopes of my recovery.

When I became conscious of the fact that he could do no more for me, the Lord seemed to say to me, "I can heal you if you only believe." I then took new courage and told my parents; but they seemed to stagger

at the thought of my ever getting well, as I had already been given up for dead. In order to please me, however, they came into my room and kneeled down, and we had prayer, but I received no relief. My folks rose from prayer sad in countenance, and went from my room discouraged; but my faith kept increasing, for it seemed this was my escape and the only one. So I continued to tell them that the Lord could heal me, but I could not encourage them much.

Then they telegraphed for my two oldest brothers, who were about seventy miles away, to come, as I was not expected to live. At that time my brothers were full of faith. As soon as I learned of their coming, my hopes brightened still more, and I became confident of my healing. They came immediately. On their arrival it seemed I could not keep my bed for joy, as it seemed deliverance had come. Their presence did me much good. I told them my convictions, and they heartily agreed. About 10 A. M. we had prayer. They all prayed, and, last of all, I prayed. My faith took hold of the promise, God sent the mighty healing power through my body, and the disease instantly left me. My mother, who was kneeling at my bedside, witnessed the wonderful change in my countenance, the fever leave my body, and healthy color come into my face. I immediately shouted, "I am healed!"—and, oh, such joy! I could not express my feelings.

In the afternoon the doctor came in to see me. After thoroughly examining my throat and trying to find whether I had any fever, he said, "My boy, there isn't anything wrong with you; all you need is something to eat." He went from my room in wonderment. Before he went away, my folks asked him what he thought of me. He said that I was all right and that a higher power than his medicine had wrought in me the wonderful change.

I commenced to increase in strength, and in a short time I had regained my strength.

Several years afterward I had the privilege of hearing all of the Word of God preached and learned that it is our privilege to trust the Lord for all our diseases. Since that time he has been our physician and has healed us many times.

A. G. Pontious.

Mt. Pleasant, Mich.



**Heart-trouble
and
Complications.**

One physician said that I had leakage of the heart and that there was no cure for me. My pulse was very irregular. It ranged from forty-seven to considerably over one hundred; at times it was so faint and weak that one could scarcely feel it, while at other times the palpitation was so fast and hard that it would shake the bed on which I was lying. When I would climb a short flight of stairs or a small hill, I would be all out of breath and exhausted. Many times I was dizzy and had sinking spells and thought I would die. At different times my folks did not expect me to live. I had more or less pain in the region of my heart, and I had to be propped up in bed in order to get breath. I could sleep in only one position—flat on my back. I was very, very nervous. I was compelled to diet and could scarcely eat or drink anything without distressing my stomach. Sometimes I would vomit several times a day. My stomach contained gas and was sour at times. I suffered some with a dull headache. The left lobe of the liver was hard and enlarged. It pained me a good deal. I had a tired feeling and most of my ambition was gone. My complexion was of a yellowish color. My kidneys were weak and did not always work right. I felt a good deal of pain in the small of my back.

I tried nine or ten of the best physicians I could obtain and took much patent medicine; also, I wore magnetic garments. But all these failed. Finally I changed climate, thinking this would help me, but that too was a failure. God only knows what I suffered. It seemed death would have been a relief. I used to wonder how it would seem to be well, as I was not well one day during the eight years of my sickness.

I gave up all hopes of getting well unless God would heal me. It was my privilege to attend a camp-meeting at Woodburn, Ore. There I was anointed and prayed for. From that time on I began to gain strength rapidly, and in a few months I was able to work hard. For years I have been able to eat anything without its distressing me; also, I sleep well in any position and enjoy good health. Oh! I do praise God for his healing power, and I am a living witness of the same.

Hewitt, Minn.

Edward H. Ahrendt.



**Running Sore
in Ear.**

I was a great sufferer for years. I was very much afflicted even from birth, and as I grew older I became more afflicted and different diseases fastened upon my body until I almost despaired of life. I tried physicians and medicines without relief until I almost gave up all hopes of ever being well. When suffering so intensely I have often asked God to take me out of this world.

I shall first tell how God healed me of a chronic sore of twenty years' standing. When about six months old I had a rising in my right ear which broke and discharged constantly, but would never heal. My parents did everything they could and had different doctors examine my ear and treat it, but they could do me no good. They said, though, I might outgrow it in a few years.

I was always deaf in that ear, and it was always irritated and sore. The pus that passed from my ear constantly was very offensive, which was very embarrassing to me. I would often ask God to show me what kind of medicine to get that would heal me.

In the year 1900 I met a people (the saints) who taught divine healing. I was anxious to learn more of their teaching and began to ask the Lord to heal me, although it was about three years before I got out into the clear light. We invited the minister and his wife to our home, and I asked them if they could heal me. They told me that they could not, but that God could. After talking with them a very little, for I was very timid, I asked them to pray for the healing of my ear. They anointed me and prayed for me according to Jas. 5:14, 15, and, praise God! he healed my ear. I had never known one hour before that my ear was not filled with pus, and sore.

Other

Afflictions.

My body was still very much afflicted and I had a great many persecutions. As I did not get to hear much preaching, I hardly knew how to trust God.

I was healed of other afflictions, among them being the itch. I was healed of the itch in three days' time, so that there was not even a sign left.

In the year 1903 Sister Annie Shipley came to our place to hold meetings. She stayed in our home, and I had the privilege of attending the services and hearing the truth. She talked to me about my soul and told me that God was able to heal every affliction. I had given up medicine and doctors, but I was very much afflicted.

Soon after Sister Shipley left our place, I took the measles and became very sick. I almost felt that my time had come to leave this world. I prayed much over my condition of both soul and body. I also had ris-

ings in my head, causing deafness, and the measles settled in my eyes, leaving me almost blind. My sister said to me, "I don't believe you will ever see or hear well any more." When she said this, I said, "O Lord, I would rather have died." But God knew best and wanted to teach me. I then took a relapse and became worse than ever before. We sent word to the saints to pray for me at a certain hour, and God healed me instantly and saved my soul.

I then began to call earnestly on God to heal my eyes and to restore my hearing. I did not know what sanctification meant nor what my work in the future would be. I promised the Lord that if he would heal me, I would be willing to do anything for him. He heard and healed me. In about three days I received a letter from Sister Shipley, asking me to come to her and help sing in a meeting at Vinita, Okla. When I began to make excuses, the Lord reminded me of my promise. I went and remained with her in gospel work for three months. When I went home, I had gained fourteen pounds and had grown stronger in body than I had ever been.

I felt the hand of God upon me for his work, but, not knowing my place in the body, I went to working with my hands. I took a severe cold. It settled on my lungs, which were very weak, and it seemed I was going into consumption. Some thought I already had it. Our old family physician, who had treated me for years, examined my lungs and said that if I did not take medicine I would die. I told him I was going to trust God, and, praise his dear name! he healed me.

After I came to New Mexico, April 7, 1909, the climate seemed not to agree with me, and my old affliction, painful menstruation, became worse. I would suffer so intensely at each period that I would feel as if I could never endure another spell. My entire body

would be racked with pain, and I would have hard nervous chills. My hands and entire body would cramp so that I had no control of myself. I prayed earnestly to God to know why I did not get permanent healing, as I had been wonderfully helped at times. God showed me that I must be willing to preach his Word if I kept my healing. Last August, while in a camp-meeting, I decided to obey God at any cost. I started out in his work with renewed courage, and, praise his name! he has healed me perfectly. I know that God is able and willing to heal all manner of diseases if we only obey his Word, but God will have obedient servants.

Lilla Thomas.

Collinsville, N. Mex., Dec. 10, 1909.



Typhoid Fever. Two years ago I was afflicted with a very bad case of la grippe, which terminated almost in quick consumption. Increasing weakness, night-sweats, loss of appetite, a dreadful cough, pain in my lungs, and other symptoms all pointed to that dreaded disease; but through obedience to the Word of God and through the prayer of faith I was healed by the power of God.

Then along in the latter part of July, 1909, I was stricken with typhoid fever. I was near death. We sent for Bro. Geo. Lorton, of Springfield, Ohio, to come and pray for me. The Lord answered prayer and touched my body, and I received much benefit; but because of taking some food improperly I suffered a relapse. My fever rose very rapidly, and I was delirious for two or more weeks. Almost all hopes of my recovery had been given up by those around me. My wife called a physician to determine what was the matter with me, and also to avoid any trouble with regard to a burial-permit. After coming a few times, the physician said that I had typhoid fever in the worst form,

that my lungs were affected, and that there were no hopes of my recovery, as my wife would not submit to give me medicine. She then sent a telegram to Anderson, Ind., for Brother Byrum to come. As he could not come, he sent an anointed handkerchief. Afterwards Bro. Otto Bolds came to see me and anointed me according to Jas. 5:14. The Lord again touched my body and rebuked the fever. I "began to amend" from that time and was soon able to leave my bed.

About this time our little boy about two years old also took the fever and was very sick for several days, having a very high fever and being delirious most of the time. We kept praying for him and also sent a telegram for prayer. The dear Lord sent the healing virtue and healed him. The fever stopped, and the child began to improve. Today he is a stout, hearty boy.

D. T. Koach.

208 Frank St., Akron, Ohio.



Once a

Total Wreck.

Twelve years ago my body was a total wreck. Though I had been under the care of several of the very best doctors for a number of years, and they had done all in their power for me, yet I grew worse, and finally they all gave me up. One physician said I could live but a few hours. My left lung was badly afflicted, and I had, the doctor said, cancer of the stomach. At this time I was so weak I had to be turned in bed and could not raise my hand to my head. The doctor did not leave me any medicine, for he thought I would soon pass into eternity.

I promised God that if he would let me live, I would serve him and walk in all the light he would give me. Knowing my heart, he granted my petition. He has added twelve years to my life, while several of my loved ones have died of consumption.

In December, 1908, he suffered me to go down to death's door with consumption, and for some time I did not know but that he was through with me here. I began calling mightily on God and importuned at the throne of grace night and day to know his will. I had a baby, three little girls, and two boys, who needed a mother's care. The saints came, prayed, and encouraged me all they could, but still I grew worse. God alone knows what I suffered. My whole left lung hurt me at times until I could not move. I had hard lung-chills, night-sweats, and high fever and my heart beat so fast and weak it seemed as though I would soon pass away. I could not expectorate any. My head and lungs had closed up until it was very difficult for me to breathe. My right lung had never given me any trouble till this time, but now the upper part was so sore I could not stand the weight of my hand on it. I could not lie on either side, could not sit up, and could not eat anything, but drank sweet milk. My stomach and bowels were in a bad condition.

I felt that the Lord would have me send for Bro. R. L. Berry and obey the fifth chapter of James. After several days he came. He and the saints knelt and prayed, and God opened the windows of heaven and poured a blessing on us, insomuch that it seemed the room was filled with the glory of God and the saints all shouted for joy. The mighty power of God penetrated my body, and instantly opened up my head and lungs. It seemed as if a plug had been taken out of my head and lungs. I began to expectorate with perfect ease. I got up out of bed, had a good appetite, and could eat anything. I began to improve in strength, to the surprise of all my friends and neighbors. Mama had said that there was no chance for me. I praise God for the privilege of bringing all my trials and sicknesses to him.

Tyrone, Mo., Jan. 28, 1910.

Ella Miller.

**Curvature of
the Spine.
Tuberculosis.**

In 1898 I fell from the second to the first floor of a building, striking on my head and shoulders on the hard wood floor, breaking my collar-bone and injuring my spine. I did not realize the serious condition of my spine until later. In 1903 I went to see an osteopath, who said that I had double curvature of the spine and that it was a miracle my neck was not broken also, as the bones were misplaced. He further stated that the affliction had been too long standing ever to be cured. I continued my work in the hospital ward of an asylum, part of the time caring for consumptive patients.

In 1906 other afflictions had set in, and I was in bed for many weeks. I was kindly cared for by dear friends and relatives. All was done for me that human aid could do. I was able to be on my feet but very little for three years. God only knows my suffering during that time.

I took treatments at the Battle Creek Sanitarium, but received no benefit. The physicians there said they could do nothing for me. As I also had tuberculosis of the lungs in nearly the last stages, double curvature of the spine, and many other afflictions, there seemed no possible hope for me. I had been given up by seven physicians.

I was a child of God. All those around me seemed so worldly. I longed to hear the prayers of a true child of God and prayed that God would grant this privilege. Truly I received much more than I had asked for. I had never heard the whole truth preached and had been taught that the day of healing was past; but "all things work together for good to them that love God." An old uncle, whom I had not seen for thirteen years and who knew nothing of my condition or whereabouts, felt led of God to come to Battle Creek, where I was

staying. Seeing my condition, he wrote to the *Trumpet* family at Anderson, Ind., to pray that God would give me strength to go there if it was his will. The night the letter was read and prayer offered, my temperature, which was 105, went down to normal. In four days I was on my way.

God answered prayer and gave me strength to go, but wanted me to exercise my own faith for healing, and after my arrival permitted me to suffer as before. I had some lessons to learn. I had prayed that God would let me die, as I felt it a disgrace to be waited upon; so I came to realize that my desire to be healed was partly a desire to satisfy my independent spirit. For some time I had felt a hungering in my soul for a deeper work of grace. I consecrated my all to God and believed. Oh, such peace filled my soul! I felt perfectly willing to live, die, or suffer and be waited upon, if only God might be glorified. God alone knew my suffering at that time; but I could say, "Though thou slay me, Lord, yet will I trust thee."

I obeyed Jas. 5:14, 15, and the earnest prayers reached the throne of God. I simply believed, and it seemed that the very windows of heaven were open. It was like a shock of electricity through my body when I felt the power of God. My suffering ceased. I arose and went for a walk, praising God for a back free from all aches and pains, the first for eight years. It has never troubled me a particle since.

My faith did not take in all of my afflictions at once. As I was suffering such intense pain from my spine, I did not think of my other afflictions at the time; but later I was anointed and prayed for, and God gave me the witness that my lungs and other afflictions were healed. Truly, it was precious. The fever left, also the pain in my lung and side, and I was able to enjoy a meal as a laboring man, the first for several years.

For three years I had not been able to eat anything, without intense suffering.

I am well and happy in the Lord. He keeps me each day. I have proved his grace sufficient in every time of need.

Ethel J. Pearl.

Eastport, Mich.



**Struck by
Fast Train.**

I wish to tell of God's great love and mercy shown to me while in sin.

I was lost, wretched, and undone, going in about all the ways sinners could go, giving no heed to my Christian mother's advice, staying out at nights, causing her much anxiety and many heartaches. In my wild career I took a notion to go to work on the railroad—to learn to brake on freight-cars. My mother did not want me to go. On my first trip, Sept. 7, 1905, we switched off about a mile and a half from Dayton and waited for a passenger-train to pass. I was sitting on the end of a tie when it came along at a speed of about fifty miles an hour. It struck me, throwing me about fourteen feet; breaking both bones of my right leg about half-way between my ankle and knee; injuring my foot badly; breaking seven ribs of my right side, three puncturing my lungs; making large incisions on my back and shoulder, and cuts and bruises about my head and arms; fracturing my shoulder-bone; and knocking me unconscious. The train crew picked me up, straightened my leg as best they could by the use of handkerchiefs and fence-pickets, placed me in a baggage-car, brought me back to Dayton, and removed me to the Miami Valley Hospital.

My mother was called. Believing in God's power to make whole broken bones as well as to heal the sick, she sent for Bro. J. C. Turner, the elder at Dayton.

He came and found me in an unconscious condition. The doctor and nurses were there. They had no hope of my recovery. Brother Turner prayed and left. He was not gone long till my mother telephoned him to come at once and anoint me. He came and found me still unconscious and the doctor and nurses without hope. My mother had my little sister with her. A nurse said, "You had better take the little girl home, for it would be too awful a sight for her to see him die." The doctor said to Brother Turner, "Do you know how bad he is?" He answered, "I guess very serious." "Yes," the doctor replied; "seven ribs are broken; three of them have punctured his lungs, causing pneumonia, and there is no hope for him." Brother Turner asked him about my leg. He said, "We did not pay much attention to that, as the other injuries are enough to end his life." He then told my mother, and that only increased her faith.

They had sent for Brother Lorton, and they asked for the privilege of prayer. It was granted. They anointed me. Then in silence they prayed God to lower my fever. One nurse then took my temperature and exclaimed, "It is too good to be true." She could not understand the sudden drop, but my mother and the brethren did. They knew that prayer had been answered. All the church were united in prayer for my recovery and the salvation of my soul.

It was then evening, and I was taken to a room to myself to die, according to the nurse's statement. Next morning when the day-nurse came in she asked the night-nurse at what time Mr. Speelman died. She replied, "He is still living." This was a great surprise to the doctor and nurses. I then regained consciousness, surrendered my soul to God, and was saved and healed. Praise God! I was not healed instantly, but I began to amend from that hour. I wanted to

be taken home, but the doctor did not want me to go. They set about arranging to take my leg off the following day, but we kept praying and pleading until they finally consented to let me go. They said, however, that they would not be responsible if I died. So I was taken home and was cared for there. During this time I contracted pleurisy of the side. I was anointed and prayed for and the dear Lord healed me.

He also healed two of my little sisters of broken bones and of many other things, for which we give him all the praise. We count them miracles wrought by the mighty power of God in answer to the prevailing prayers of his dear people.

Dayton, Ohio.

James A. Speelman.



Bitten by a Copperhead. On July 3, 1902, while we were visiting my parents near North Point, Pa., I was bitten by a copperhead, a very poisonous reptile. As I was not far from the house, I called to my father, not knowing that my husband was in the little building close by praying. They came immediately, and I showed them where to find the snake that they might kill it. I was not frightened in the least. Husband laid on hands, asking God to remove the poison and not let it go through my body. The snake had bitten me through the stocking on the ankle-bone, leaving three or four marks of its teeth. Being near a little stream, I washed the wounded part in the water.

This was late in the evening. It pained me until we retired, but did not trouble me through the night, though it did the next two days. My ankle and foot became badly swollen. My foot turned dark-spotted, having the appearance of blood-poisoning. Different

remedies were recommended to us, but we did not need them, for God is our help, and we knew he would not leave us. He permitted our faith to be tested for a short time. We sent a request for prayer to the brethren at the *Trumpet* office, which was then at Moundsville, W. Va.

On the third day we had the evidence that God healed me. The next day I could walk on my foot. The dark spots and swelling soon left, and in a few days we started to hold meetings. The poison never went through my body, but was confined below the knee. So God answered our first petition. The Lord so completely healed me that the effects have never troubled me since.

Anna Cheatham.

North Point, Pa.



**Typhoid Fever
Cut Short.**

At the Norwalk, Cal., camp-meeting one year ago last fall some infected milk or water caused about fifteen cases of typhoid fever. Some of these were very serious, and several persons were brought down to death's door. Among this number of fever cases was my own. In eight or ten days after the camp-meeting I began to have very strange symptoms, which I could not understand, but I soon saw that I was coming down with this dreaded fever. About the third day of this illness I was scarcely able to stand upon my feet. This was Sunday—the day of the regular meetings at the missionary home where we live. Before the time for prayer I managed, with great difficulty, to get down-stairs and state my case to the congregation.

I did not feel that I was going to die at that time and believed it to be the will of God to heal me. The dear saints believed so too. I was anointed and prayed

for. Oh, how I did praise God for the prayers of the saints! My faith was so hindered by the affliction. It seemed I could hardly get above the awful symptoms in my body, but I had confidence in the prayers of the saints and believed that they would be able to touch the throne of grace for me. While they prayed, I had the assurance that God heard and answered. There was a wonderful consciousness of the presence and power of God, but there was no change in the symptoms. I went out of the meeting and back to bed.

It seemed I had done all I could to fight the awful sickness, and I knew that God would not forsake me, and the witness that the prayers were heard was a great comfort to me. But my sufferings kept growing more intense; my temperature was rapidly rising; my brain was becoming stupefied; my hands and feet became numb and at times clammy and cold. These conditions continued to grow worse for four or five days more. During this time there were seasons when I thought that perhaps God was going to take me, and yet the promises seemed so real; but I had no power within me to appropriate them. My faithful wife stayed by me and helped me much to resist the symptoms and to keep encouraged in the promises.

It was truly a fight of faith, but, praise God! it was a victorious one. The prayers of the church prevailed, and while there was no instantaneous manifestation of the healing, there was a glorious victory over the disease. After about seven days of the fight of faith there began to be signs of relief, and, oh, how we did appreciate them! The fever began to abate and the rapid pulsations of the heart became slower. I never had been cut down so suddenly and never so rapidly reduced in strength, but, thank God! the disease was stayed and I began to recover. The powerful grasp that my poor body had been held in was broken, and

I had never before felt quite so grateful, I thought; for I could see how near I had been to death, and the fact that I had been brought back again to live and labor for God caused me to praise him aloud at times.

This was truly a wonderful healing to us, though unlike anything we had ever experienced. A number of the cases contracted at the time mine was, lingered for weeks and months before full recovery, but God truly cut mine short, all because of the fight of faith. Unto God be all the praise and glory.

J. W. Byers.

Oakland, Cal., Jan. 12, 1910.



**Vegetable
Poison.**

In August of 1907 I was clearing some new ground which lay partly in a swamp where there was poison oak and ash. I had been poisoned before, but I did not fear this time. I was not aware of the ash at the time. I wore thin clothes and waded the swamp wet and dry. As I worked, I sweat freely. All at once I discovered that I was poisoned from my ankles to my waist—a solid mass of poison. I at once began to pray for the Lord to heal me, but the affliction continued to get worse until the third day, when it seemed that it was almost death.

The neighbors said that I would surely die. They told of other cases that to all appearances were not nearly so bad as mine, that died, also of some who had been under the doctor for six months. One man said that he had been poisoned for a year and had used everything that he knew of and that he was not well yet.

My limbs were swollen to their utmost without bursting, and were red and purple. It surely looked like death. Like Job, however, I said, "Though he slay me, yet will I trust in him." My suffering was beyond description. I could not lie down nor be still anywhere. I

finally went into another room, and the words of Jesus in Matt. 27:46 came to my mind—"My God, my God, why hast thou forsaken me?" I remembered that when Jesus uttered these words God delivered him by death from his suffering, and that very minute God enabled me to believe him, and he instantly healed me. Oh, how I could then appreciate his love and compassion! My heart could not refrain from praising him.

**Severe Cut
Healed.**

On Nov. 19, 1908, I was at work repairing an old wheelbarrow that was used in the tannery where I work, to haul off all kinds of filth. One bolt that holds the wheel to its place was worn out and the place was rusty. I wanted to put in a new bolt, which was a little too short. I took an old rusty draw-knife to shave the wooden piece down a little so the bolt would reach. As the knife did not work well, I gave it a quick jerk, and it slipped, cutting my knee, which was bent to its utmost, to the bone, severing the kneecap from the bone, the knife passing into the joint. It cut the ends off the bones as it entered the joint.

A doctor was summoned at once. I told him that I wanted him to catch up the severed parts and dress the wound. He wanted to give me medicine. I told him that I wanted no medicine, but just wanted the wound dressed. He replied that if he could not have his way, he would not touch it. I asked why. He answered that the old rusty draw-knife no doubt had blood-poisoning germs, that I was apt to take blood-poisoning and die, and that that would cost him five hundred dollars. I told him that I would sign a paper that I did not want medicine and thus release him from all responsibility in that matter. He would not hear me, but became offended and left without doing anything for me. He said that my leg would be stiff and useless.

I put my case into God's hands, and he healed me completely. My leg is sound and well. I have as good use of that leg as of the other. Robert Short.

Belwood, N. C.



Spinal Trouble.
Neuralgia of
Stomach.

When quite young I worked very hard, and was out in all kinds of weather. So at the age of fifteen years the dreadful affliction, spinal trouble, came upon me, and I grew worse all the time. I took patent medicines, my father buying it by the ten dollars' worth. I got no better. At the age of sixteen I began with a doctor. He gave me treatments, but I received no relief. I kept becoming worse until my body was so racked with pain that the doctor gave me morphine to take every night before going to bed. I took morphine for about six months, or until it ceased to take effect. When I would lie down, I could not get up without help. My spine was sore like a boil. I could hardly bear to have my clothes touch me. By this time I could hardly dress myself. I grew worse until I could not lie down. I had to sit in a big rocking-chair day and night for nine months. I got so I could not walk. At times I could not sit in the chair, and I would scream with pain three or four hours at a time. The only way I could get any relief was to have my father and mother take hold under my arms and lift the weight of my body from my hips. They would hold me that way for hours at a time, until they would be almost exhausted. I could feel when they would let down, and I would take hold of father's coat and mother's dress and grip so tight to help myself that my hands would become blue. Only God knows how terribly I suffered. I was in that helpless condition for

about nine months. I got very little sleep. In walking the family had to very careful not to make a jar, as it would start the pain.

I wanted to die; yet I was afraid to die, for I knew I was not ready. But what to do I did not know, for I belonged to the Christian church and tried to do right. But there was a longing in my soul.

My mother was trying to get help for me. She would tell the people about me, and ask them what doctor they thought might help me; for we had tried doctors, patent medicines, and home remedies, but all had failed. So one day Mother was informed of a doctor that was reputed as being very successful with long-standing diseases. We tried this doctor. He pronounced my affliction a very bad case of curvature of the spine and said that the spine was decaying. He told Mother he could help me so that I would not suffer so, but that it would take one year. He began to treat me. The first thing was a plaster-of-paris jacket. He put a strap under each of my arms, one under my chin, and fastened it to the back of my neck. Then he had a pulley fastened to the ceiling, and, fastening those straps to the pulley, he drew me up until I could not touch the floor with my feet. He said that was to straighten the spine. Then he and his wife took great rolls of cheesecloth prepared with plaster-of-paris, and wrapped them round and round my body, from under my arms to down below my hips, so I could scarcely sit down. This covering was about three-quarters of an inch thick on my body, and I had to hang in that position till it dried, which took several hours. I had to have three of these put on in one year. Each one had to remain on until it began to break, when it was taken off and another put on. After the third one of this kind he made one of leather and steel. I could take that one off at night. I wore that for about two years. By these

means this doctor relieved me of some of my misery, so that I could walk and lie down. But I suffered the most excruciating pain in those jackets. It cost my father four hundred dollars for one year.

Then I heard of another doctor and went to him. He was an artist also. He drew my form that he might have another jacket made to order. By this time three joints of the spine had given way and stuck out, making me quite a cripple. This jacket cost thirty-five dollars. I wore this one only a short time, for I was soon saved and healed. Glory be to God! How can I ever praise him enough for what he has done for me?

During this time I had contracted neuralgia of the stomach. I could not eat. I had that four years. I doctored, but got no relief. When suffering so severely with this I would become unconscious. When I would begin to get relief, great drops of sweat would break out on my face, and I would become very weak. So the physician told me one day that it was of no use for me to doctor any more, that my case was incurable. I had several doctors for this, but to no avail. I could hardly walk for pain in my stomach. I ate bread and butter, and drank hot water for nearly two years. The miserable condition I was in no one but God knows. Oh, how I longed for something to help me. I always felt that there was something somewhere that would help me, but how or where to get it I did not know.

About the last ten months of my affliction I had such a longing in my soul to be rid of my sinful life. The doctor always told Mother not to let me get the measles, but I got them, and I would have died had it not been for the mercies of God. He knew the longing of my heart. I expected to die. As soon as I found I had been exposed to the measles, I began to make preparation, the best I knew how, to die. I would read the Bible and pray. I knew that in nine days I would take

the measles and that I was not ready to die. I would pray and try to make myself feel that I was all right, but, oh! such feelings as I had. I did this for nine days. The morning I broke out, I went to bed, and this thought came to me: "I can't think I am ready, but maybe I shall get through all right." Well, the dear Lord spared my life. But the measles left my head in a bad condition. I could smell an odor similar to that of rotten eggs, all the time. That was very unpleasant. And my face was swelled for several months. The doctor said that if he could not scatter it, there would be a running sore all my life.

I still had that longing in my soul to be right with God. I would go to church where I belonged. There was contention, division, and strife. Some would not talk to each other. I was much discouraged by the members' conduct. I said to my brother one day: "I wish I could find a class of people that live the way the Bible teaches. If ever I hear of that kind, I will go to them, I don't care how far I have to go. I will, if necessary, sell my clothes in order to get money to go. I would go with just one dress." I did not know of the dear saints, although they were not far from me.

Six years ago last February there was a revival at my church. I must say our minister did preach a tolerably strong doctrine. One evening we had a testimony-meeting. A few testified, I being one—a poor deformed, wretched, and undone sinner. After a while a man in the rear of the congregation arose and testified. He said, in part: "I do not belong to any church and am a sinner, but I want to get saved and live as the Bible teaches us to live. Some who testified tonight are no better than I am, and have no salvation." He preached a real sermon to us. I was so ashamed that I wished I were out of there, but that just helped me to see my condition more than ever. I got in real earnest. I did

not testify any more while I was a sinner, but went to praying in greater earnest for the Lord to show me the right way.

In a few days Sister Emma Hess (now Sister C. W. Naylor) came to the meeting. She would testify that the Lord had saved her from all sin and healed her body. I knew Emma had been a physical wreck. Oh! that was just what my soul was longing for. She would tell of God's wonderful power to save and to keep. I began to see she was one of the kind of people I had wished for through all my afflictions. I began to pray the Lord to put it into the preacher's heart to set out an altar. Our church did not believe that way. In a few days, however, we had a meeting in the day-time, and the preacher said, "It is not the custom to have an altar, but I believe in it. Perhaps there is some one who would like to get saved." The man that testified that night and I went to the altar. I did not understand how to pray God to forgive my sins, but I cried to him to make me like Emma Hess. Well, praise God! it seemed that the heavens just opened right into my soul. I hardly could tell what to call my change; but when I met Emma again, she saw such a change in me that she exclaimed: "Why, Mary! what's the matter. Oh, praise the Lord! you are saved." Well, it was here that I knew I was saved, that I had salvation from my sins. And I was, oh! so happy. What a wonderful Savior is Jesus our Lord!

Now I read the Bible, and, oh, how I loved it! It was so sweet to my soul. I read about Jesus' healing people when he was here on earth, and I believed the accounts and began to pray God to heal my stomach so I could eat, also that trouble in my head. And he did. Praise God! From that day to this I have been able to eat anything without its hurting me. And he wonderfully helped my spine—so much that I could do

a great deal of work. But it was not entirely healed. However, I now had it fixed and settled in my heart that I would never take any more medicine.

After the Lord healed my stomach and head, I went to see my doctor and pay him. He asked, "What can I do for you, Mary? Do you want some more medicine?" "Oh, no, doctor," I answered; "I am saved and healed, and I don't need any more medicine." He replied, "Mary, be careful; people are watching you and are likely to take you to the asylum." I told him that they could take me and they would bring me back. After my conversion I was greatly rejoiced, and I testified. I said that if I had died before that, I should have gone to hell. Some of the members came to me and told me that I must not talk that way! that some who were thinking of joining would be discouraged by such talk; that I had never been bad and so should not make such statements.

Sister Emma was the only saint in the full gospel light whom I had ever seen or saw for over a year after my conversion, and I did not know there was a *Gospel Trumpet* or tracts or books of any kind to encourage me. I would long to see some saint's face. But I remained true to all the light I had; and after I had been saved a little more than a year, God opened the way for me to get to one of the meetings. I heard the pure gospel preached and how others had been healed. So that increased my faith. I was still wearing my steel brace; but the more of the preaching I heard, the more I believed God would heal and straighten my spine. One sister said to me, "Don't you think the Lord can heal your spinal disease so you will not have to wear that dreadful brace?" I said yes. Then I began to pray the Lord to send forth a sermon on divine healing. And he did. After the sermon I was ready to obey Jas. 5:14. God so miraculously healed

me that I have never had that apparatus on since, and that was about five years ago.

Now, all the time I was afflicted I never could lie on my back; so I put in for the whole thing. In the night after I was healed I awoke and found myself on my back. Oh, how I praised God! My right leg was shorter than the other, so that I had to have several extra heel-lifts on my shoe. After I was healed my foot dragged more than usual. I looked to see what the trouble was, and I happened to think, "Why! the Lord has lengthened my leg." Praise God! While I was wearing the brace, my waist-line measured twenty-six and one-half inches; now it measures thirty-one. My hips then measured thirty-two inches; now they measure forty-three. My bust-measure was thirty-one inches; now it is thirty-seven.

I trust that this testimony may help some other poor afflicted soul to be encouraged and look to God, who is mighty to save and to keep, "who forgiveth all our iniquities, who healeth all our diseases." I work hard—wash and iron, and clean house. The Lord keeps me sanctified and healed.

Mary A. Swallow.

306 Hopeland St., Dayton, Ohio.



Rheumatism. In 1909 I was living in Orangeburg, S. C. I felt that the Lord wanted me to go to Summerville, S. C., to preach to some people who needed help. I went to Holly Hill instead. I commenced services, but in a few days I was taken with a severe pain in the back of my neck. I asked God to heal me, but I grew worse until my feet, ankles, and knees gave way, and I had to take my bed. I was not able to go to meeting. I grew worse every day until I was helpless. I asked the Lord to heal me so that I could go home.

I became better so that with help I soon got home. I was carried up-stairs in a chair.

My wife and nephew insisted on calling a doctor. I refused for a while, but finally agreed. He came and said that I had a severe attack of rheumatism, and wrote out a prescription, which was soon filled. I took one dose, but was soon much worse. The next day I sent the rest of the medicine back to the doctor. Then I felt worse than ever, not only on account of my disease, but because of my having distrusted the Lord. Oh, how sad my heart was! I then settled it with God that I never would distrust him again.

Then Bro. C. C. Holman came to see me. The enemy suggested that I say nothing about what I had done, but have Brother H. pray for me. I resisted the enemy and told the brother the whole truth, and he prayed with me until I was fully restored to the favor of the good Lord. I settled it then that God could depend on me ever after. Then came the test. I continued to get weaker, and my pains became more severe. Brother Holman continued to come to see me and encourage me. I had it settled to die in the hands of the Lord. I then took fever, and this made matters worse. Then my sister, who is saved, came to see me. Also, I wrote to Brother Lundy to pray for me, and Brother Holman agreed. While I was propped up in the bed to look out of the window, the enemy said that God would not heal me and that I must die if I trusted the Lord. My wife then remarked that if the Lord healed me I ought never to take any more medicine. I told her that I had decided that, as for me, taking medicine was a thing of the past and that God could trust me.

I continued to grow weaker until the sixteenth day from the time I was taken sick. One morning after my wife had gone down-stairs to get breakfast, I called on God and felt his healing touch through my body. I

arose and went down-stairs, to the utter surprise of my family. I then went back to my room, took a bath, and dressed and was well. God had healed me completely. The neighbors were surprised. Some were convinced, but others would not give God the credit due him.

This trial did me much good. I have learned not to disobey God. Also, I know better how to trust him for my body.

J. J. Harmon.

Summerville, S. C.



Healed of Fractured Skull. I feel that it is my duty to let the world know how I got saved and healed. Although it was a hard way to be brought to see my sinful condition, yet I feel just like praising the Lord for it. My wife and daughter were saved. My wife had been saved about two years and had been praying for my salvation, and I can say I am truly thankful for those prayers.

I will write a few lines telling how I came to get hurt. I was working for the Erie R. R. Co., as a bridge-builder. On the sixth of last August we had an accident that caused my injury. We were erecting an iron bridge. I, with others, was working on the ground. A heavy timber that we had for a scaffold gave way. In falling it struck me on the top of the head, cutting my scalp and cracking my skull from just above one ear right over the top almost to the other ear. We were eight miles from a hospital. I did not know anything, and the boys thought I was dead; but they picked me up and did the best they could for me. They got a farmer to take me to Middletown, N. Y., to the hospital.

I was then almost two hundred miles from home.

They wired my wife. She started that night and arrived the next morning. The surgeons had no hopes for me. They said I would probably die. My wife wired right away to the New York Home for prayers and for some one to come. A dear sister came. While they were praying, the fever all left me, and, oh! I felt so good. Praise the Lord! He saved my soul and healed my head.

The fourth day I sat up in bed and had my head dressed. It healed so rapidly that the surgeon did not know how to account for it. He said to me, "You are certainly a wonder." I told him that the Lord had healed me. On the ninth day he took over fifty stitches out of my head while I sat up in bed. Two weeks from the hour I was hurt, we arrived home. I stood the trip well and got ready and rode over one hundred miles to a tabernacle-meeting and praised the Lord for what he had done for me.

George Parks.

Athens, Pa.



Instantly Healed of Tumor. On Nov. 12, 1902, the dear Lord wonderfully healed me of tumor, which had troubled me for twenty-two years; but for the last two years I suffered much day and night. I was prayed for at a camp-meeting, but was not healed. From that time the tumor grew more rapidly. The devil tried his utmost to discourage me. I became weaker and the tumor still grew faster than ever. It became so burdensome that I could scarcely get around, as it was so very painful. I knew if God did not help me, I could not live long. My friends became alarmed and wanted me to do something. I told them I would rather die than go through an operation, for I was trusting in God, and if he would not help me, earthly

physicians could not. They were not satisfied and engaged a doctor, without my knowledge, to examine me to know how dangerous my case might be. He told my husband I might drop dead any minute. He advised me to go to some hospital and be examined thoroughly. He said the tumor was large enough to weigh about twenty pounds. I refused to go to the hospital and trusted alone in God. One of the neighbors went to the doctor herself, and inquired about my case. He told her I was in an awful condition, and she need not be surprised to hear of my death any time. I had peace with God and was not afraid to die. I spent many sleepless hours in pain. One night God gave me a dream. I woke my husband, and told him the Lord had shown me if I would testify to the world, he would heal me. I was willing to bear persecution. A few days later the Lord sent Mother Smith to see me. I told her my dream, how God had asked me if I was willing for the world to laugh and scoff at my testimony. She clasped her hands and said, "Praise God, Sister Miller, you are healed! I feel it all through my soul and body." While she was speaking, the power of God went through my body, and I was instantly healed. We shouted and praised the Lord, and I felt like a new woman. In less than five minutes that tumor had all disappeared. I have felt no pain since. Oh halleluia! how can I praise God enough? I can stoop down and raise up with ease, which I could not do for years. Life is sweet, when we are free from suffering. Time will be too short for me to praise God for what he has done for me. I trust this testimony may be for God's glory, and the benefit of the suffering. Praise his holy name forever. His power is not limited nor his ear heavy. "He is the same yesterday, today, and forever."

Catherine Miller.

Jerry City, Ohio.

**Ruptured
Ear-drum.**

About June, 1909, I was holding meetings at Enon, Miss., when Mr. Lucius Ratliff's child about three and a half years old was brought to me to be anointed and prayed for according to Jas. 5:14, 15. The physicians had treated it and given it up to die. Its ear-drum had been ruptured, and its whole head had become affected, insomuch that the physicians lost all hope and said that medical science had been exhausted. When the child was brought to me, God gave me the assurance that he would heal it. The cold, clammy sweat was pouring from its brow, its eyes were set in its head, and it would not notice any one. Some of the congregation said there was no use to pray, for it would be dead in a few minutes. I anointed it in the name of the living God and asked him to heal it to his own glory. In two hours the child was able to eat, and it went out into the yard to play with the rest of the children. In a few days its ears were completely healed.

Geo. N. Stewart.

Tylertown, Miss., Dec. 7, 1909.

**Raised from a
Dying
Condition.**

I was taken very sick with pneumonia. For two days and nights I never closed an eye. I was spitting blood freely, sometimes whole mouthfuls. I kept growing worse. About a month later I lay all day in a dying condition. About eight in the morning my heart apparently stopped beating. I began to get cold at the toes; my nose, ears, and lips became cold. My son went for my daughter-in-law, who came and heated blankets to wrap my limbs in and flannel cloths to put over my heart and lungs. My knees became stiff, and my whole body grew cold. My lungs began to close up just as if some one were squeezing them together. I could scarcely breathe. About four o'clock in the afternoon

I began to throw up blood and something green. My friends thought mortification had set in. I threw up three times.

We had sent for Sister Eakman, who lived at Sagamore. She did not arrive till eight in the evening. I was still conscious, but was cold and stiff all over. My tongue was getting stiff, and I could not talk, but my trust was in the Lord. My son had sent to Anderson, Ind., and also to New York for special prayer. The neighbors gathered around my bed, ready to do all they could for me. One of them suggested that if I did not want to take any medicine, I might take teas. I told them that we believed in divine healing and that I would trust the Lord. Sister E. anointed me and prayed the prayer of faith, and God instantly healed me. My heart began to beat naturally and every pain stopped. My suffering had been severe, but it was not to be compared with the joy that now filled my soul.

Consumption. In 1904 my husband died of tubercular consumption, and about four months later my eldest son died of the same disease, leaving a wife and one child. My health was failing me. I soon saw that I had contracted the disease. Bro. G. P. Tasker was passing through here on his way to Moundsville, W. Va., the *Trumpet* Home being there then. He said that I had consumption and that I was in the third stage. I sent by him to the Home for special prayers. I was very weak, coughed hard, and had night-sweats, my clothes in the morning being wet. But through faith in God and the prayers of his dear children I was made every whit whole.

Scarlet Fever. Thirteen years ago the Lord healed my youngest daughter of scarlet fever in its worst form. Her face was so swollen she did not look natural and her tongue so she could not close her mouth. She could not speak for over forty-eight hours. We trusted the

Lord and sent for two of the sisters to come and anoint her. They came, we obeyed the Word, and God instantly healed her. It pays to trust the Lord.

North Point, Pa.

Mrs. J. M. Howard.



**Healed of
Polypus.**

In the winter of 1863 while teaching school in Ducansville, Blair Co., Pa., I took a very severe cold, which resulted in polypus in the nose. This continued to grow for several years, until I had to have it removed by surgical instruments. There were so many small tumors, however, that all could not be reached. Those which remained continued to grow, and after a number of years it became necessary to have them removed. As this operation was so painful and as I suffered so much I decided that I would never have another and that should they grow again I would trust the Lord or die.

Well, they soon began to grow again. So in 1905 I was anointed for healing. I had been anointed once before, but had not been healed. This time I was anointed in the evening, and the next morning it was still there. Then I began to consider that I had obeyed the Word, that God had promised to confirm his word, and that it was my privilege to believe it. So I turned everything loose and went to believing God. During the eleven o'clock service I thought of nothing but believing that God healed me, and when the service was over, the polypus was gone. How I could praise the Lord for his healing power!

I had been healed many times of chills and fever, flux, and of broken bone, and had witnessed the healing of many others of numerous diseases; but never until this time could I believe for the healing of this tumor. God is our family physician.

J. F. Lundy.

Tuberculosis. My youngest brother died of tuberculosis, and at the funeral some one made the remark, "Who will be the next one from the family?" I thought, "It will be I." I had never been very strong, and the disease of course had a better chance to fasten upon me.

In the fall I started to school in Portland, Ore., but was permitted to go only one month, when I was suddenly taken sick. I was not bedfast, but I became so weak in a few days that I could scarcely climb a flight of stairs. The first symptoms were felt on Sunday. We had prayer, and I continued to go to school that week until Friday, when I saw I was growing rapidly worse, with no appetite and my mind too weak to study. So I decided to go to my sister in Centralia, Wash., hoping to return when I had rested a while.

I did not know what was my trouble, but the friends I left in Portland and those who saw me in Centralia knew without a doubt that it was the dreaded quick consumption. Bro. G. T. Neal, of Portland, wrote at once to my parents of my serious condition. As soon as they received the word, my mother came to me heart-broken. Having so recently lost one son, she could not, it seemed, give me up. She and my sister consulted and, with me, determined to send for Bro. G. W. Bailey, of Spokane, the minister who first brought the truth to us and under such adverse circumstances that our hearts had always been very closely knit together. We felt that he would be able to carry the burden that was too much for our weak faith. He arrived in Centralia on Saturday morning, two weeks from the time I left Portland. During this time I had been growing perceptibly weaker every day, having severe pains in my side. These usually came on at night. I could not rest nor scarcely breathe until, in answer to prayer, God stopped the pains. The cough which was very slight

at first was increasing. But the disease was wasting my whole system, rather than being centered in my lungs.

On Saturday afternoon Brother Bailey said we should pray. We did so very simply and quietly. He anointed me, and the work was done. I felt no definite change immediately, but this was no evidence against my healing. The Word is true—"the prayer of faith shall save the sick." I had no more pains in my side, my cough ceased, and my appetite and strength returned. In a short time I weighed more than I had ever weighed; and I am now able to do hard work with any ordinary man.

J. E. Hines.

Centralia, Wash.



**Serious
Intestinal
Trouble.**

In December, 1907, I was taken with a very serious intestinal trouble. My bowels were inactive, and the pain got very severe. It seemed I could not exercise faith for my healing. In three days I called a doctor, who gave me some medicine. The next day he came again and said he would have to take me to a hospital.

On the fifth day after I was taken sick I went to the hospital at Ludington, Mich., and was kept there two days before undergoing the operation, during which time there was no change, only for the worse. An opening about ten inches in length was made in the front of the abdomen. The doctors said they had never seen any one's intestines in such a condition. They were knotted together and could not be straightened out. The only thing that could be done was to sew them fast to the abdominal lining and then open the intestine and insert a tube which should project from the abdomen and through which the intestines could discharge. For five weeks I was in this condition, suffering great inconvenience. The tube was then removed, the opening

closed up, and I was taken home. With the aid of a purgative, I got along and was able to walk around some. The doctors said I would never get well and would never be able to work.

In March, 1908, I was taken with the grip, which settled across the abdomen with inflammation. The place where the tube had been inserted now broke open and from this opening the bowels discharged. The doctors said that was all that saved me. I was in that condition till in May, during which time I was a great sufferer. I got so weak I could not stand on my feet and could not help myself at all. I took purgative medicine daily.

The Anderson, Ind., camp-meeting was coming on early in June. I wrote to the brethren at the *Gospel Trumpet* office for prayer that God would give me strength to come to the meeting. As soon as they had prayer, my strength began to come. I began to feel that the Lord was going to heal me, so I arranged to go. Bro. W. H. Merritt, who was our pastor, accompanied me to Anderson. On the morning of the day I left home I tried to go up-stairs, but could only crawl up on my hands and knees, I was so weak. I could not make the trip continuously, but had to lie over a day at Benton Harbor. On arrival at Anderson we were conveyed to the home of Bro. F. Krenz, with whom I was acquainted and had arranged to stay during the meeting.

I went to meeting that evening, and there God showed me I had something to do. I had to give up the medicine and leave all in his hands. I had been taking medicine twice a day. Instead of destroying the medicine, however, I put it in my grip on the second morning after my arrival. After dinner on that day I was taken with pains again just as I had been at the first. That evening I ate no supper and was so sick I could

not go to meeting. Some offered to stay with me, but I said I would stay alone. God only knows what I suffered while there alone. The folks returning from meeting heard me moaning from across the street. Brother Krenz asked me if he should have some of the elders come and anoint and pray for me. God showed me that I would have to obey his Word, and I said yes. I was willing to live or die, to do anything or be anything. I was not able to get out of bed. Four of the brethren came. Brother Merritt anointed me and I was prayed for. The pain all left immediately; I was instantly healed. The brethren returned and the inmates of the house went to bed. Then the pain came back. The devil said, "Now go to your grip, take some of your medicine, and you will be all right." I said, "No, I will die first. The Lord has healed me, and I know it." After this test the pain all left and I went to sleep. I do not remember of waking till morning.

In the morning I went to my grip, took the bottles of medicine, and broke them against a telephone pole, and I have never taken medicine since. I ate breakfast that morning—ate so heartily that I was cautioned to be careful. I replied that the Lord had healed me. After breakfast I walked about half a mile, picked sixteen quarts of strawberries, and then walked back to the morning service. Oh, how I praised God and appreciated my healing! On the following morning I walked a mile before breakfast, on the second morning two miles, and on the third four. The day before we left Anderson, Brother Merritt and I walked around in town till I tired him out. I have never felt the least of that trouble since.

I have also been healed of a few other afflictions. In the fall of 1908 I was healed of rupture; in June, 1909, of lung-trouble at the Chicago assembly. I had symptoms of consumption. Later in the summer I

cracked a bone in my leg, and I was healed of that injury. Whenever anything happens or I get afflicted, the Lord is my physician. I can not praise him enough for his goodness to me.

M. Near.

Pentwater, Mich.



**Typhoid and
Pneumonia.**

About the year 1895 our eldest son was taken with typhoid and pneumonia fever. At first we did not know what was the matter with him, but we knew that his condition was serious. He grew worse until from all appearance his case was hopeless; but we knew that God, whom we served, was able to deliver him, and when we obeyed Jas. 5:14, God stretched forth his arm with power and delivered him from the affliction. His healing was complete. The fever was rebuked instantly, and he was restored to us in health. How our hearts swell in gratitude to God when we think of these things!

In the year 1905 our neighbors had a very serious siege of typhoid fever, one of the family dying, the others lingering for several weeks, in spite of the fact that doctors were called, specialists secured, and every means human skill could devise was used. Wife visited them often, rendering what assistance she could, until she too took the fever. The fever continued about a week. We cried unto the Lord and he heard us in our time of trouble, healing her instantly.

Heart-failure. On the evening of the 26th of July, 1909, I was taken suddenly with a very severe case of heart-failure. Breathing became very difficult; I lost all hopes of recovering; I knew that death had taken hold of me; I became unconscious and twice sank away so that my wife thought me dead. While I was in this condition, the Lord gave me a view of the other world,

heaven opened up before me, and I was permitted to behold the beauties and realities of heaven. This scene inspired a greater zeal within me to live for God and to do all that lies in my power to help immortal souls to escape the torments of hell and gain those mansions of heaven. In the meantime Wife called in some of the saints. They offered prayer in my behalf, and I was relieved. Yet I did not receive the help I needed, for the slightest exertion would bring on a fresh attack. This continued for about a week, when in answer to the earnest prayers of the saints I was instantly healed. And to this day I am strong and well. To God be all the praise for his healing power.

T. A. Phillips.

2459 West Thirty-eighth Ave., Denver, Colo.



**Broken Bones
Healed.**

One day in July, 1896, I met with an accident. My little son, Arlo, had been in the habit of waiting for me as I would come from the office, always expecting to have a romp with me. At this particular time, as I came home at noon, he was waiting in the yard for me. As he came near me, I ran into the house and on into the wardrobe, which was between two rooms, with a narrow hall extending from one room to the other and a heavy curtain between that and the main part of the wardrobe. As he came after me, I stood behind the curtain on a trunk with my arms outstretched and my hands partly closed against the side walls of the wardrobe; as he was passing along, I lifted myself with the weight on my hands above the trunk upon which I was standing and at the same time undertook to pull aside the curtain with my thumb. Thus I threw a heavy strain upon

my hand, and the bones of my hand, half way between my fore-finger and wrist, snapped in two, and I dropped down upon the trunk.

My wife, sitting in another room, heard the bones snap and asked, "What did you break?" I replied, "I have broken my hand." She then said, "Yes, you have broken a splint out of my work-basket." I entered the room where she was sitting and showed her my hand to convince her that I had not broken her basket. She then helped me to replace the broken bones. By that time I had begun to feel faint, and I lay down upon the bed for a few minutes. A brother came in and prayed for me and asked the Lord to heal my hand. I arose and went to the dinner-table, but had to hurry back to the bed to keep from fainting. In a few minutes I again went to the dinner-table. This time I began to eat, but had to lie down again as before. After a few minutes I said, "I am going to eat dinner in the name of the Lord," and did so. I went to the office that afternoon and wrote a few letters with that hand. Before this time I was unable to move my fingers. In three or four days my hand was apparently well, and I had full use of it.

Another Case of Broken Bones. A week after the above-mentioned accident I was preparing to take a trip to Ohio. I had just twenty minutes in which to dress and get to the train. In my hurry I in some way twisted my hand and again broke the bones in the same place as before. I said: "Praise the Lord! The Bible says everything works together for good to them that love God. I love God, but I do not see where the good is coming from this broken hand; however, I suppose it is coming." Having no time to waste, I hastily replaced the bones and finished dressing. Just a few minutes before time for the train, Bro. Joseph Smith, who lived three and a half miles from our home, came in with

a badly broken hand, much worse than mine. While he was helping unload hay at his barn, something broke about the hay-fork and caused a piece of iron to strike his hand, shattering the bones and making a very bad wound. He and his son had replaced the bones and hastily driven to town for prayers. He having arrived just after I had broken my hand, and there being no one else there to pray for him, I laid my broken hand upon his broken hand and asked God to heal him. The Lord sent healing power and healed the brother's hand, but did not heal mine. The brother went back home and used his hand the remainder of the day pitching hay with a pitch-fork.

I did not arrive at my destination until the next morning. During the night I suffered considerable pain. My hand was badly swollen and of purple and green color. Soon after my arrival I visited a man who was at the point of death with pneumonia fever. The doctors had given him up to die. As I entered the room, I shook hands with him and his wife with my left hand. This called for an explanation, and I showed them my injured hand.

Two days later the brethren prayed for me, and in the afternoon I was suddenly healed. By night there was nothing left but a white mark showing where the bone had been broken, and I had full use of my hand again. When I went to visit this man again, he and his wife had just talked over matters concerning his death, which they expected would soon take place. Soon afterward I showed him my hand, talked to him, and read from the Bible. He raised his head and said to his wife, "That white mark on the brother's hand is the greatest sermon on faith I have ever seen or heard." Soon he sat up in bed and said he felt the Lord had healed him. I began to realize then that truly all things do work together for good to them that love God,

and I could realize then where the good was coming in from a broken hand.

This was late in the evening. The next morning about daylight as I was going to my train, I stopped to see how this man was getting along. He had risen, dressed, shaved himself, and he came to the door to meet me. This was the end of his sickness.

Anderson, Ind.

E. E. Byrum.



**Arm Crushed
in Accident.**

For twenty-four years I have trusted God as my physician. A short time after my conversion God called me into the work of the Master. The Lord has so marvelously healed me of goiter on my neck and cancer on my face. The first time I went to dear Sister Mary Cole's home at Windsor, Mo., we met with an accident. It was one night in November. While facing a storm we plunged off a bridge about ten feet high—horses, wagon, and all. I can remember that while we were pinned down under the wagon, I could at times hear Sister Mary say, "Mother and Dema, put your trust in the Lord." When we were rescued, they picked me up, put me in another wagon, and hauled me to Sister Cole's home. I thought I was dying. My right arm was crushed at the elbow. After they carried me into the house, Brother Warner and company, who had just come for the meeting, knelt by my bedside and prayed God to restore my mind and to give me faith for my broken arm. Instantly the power of God fell on my body, and, like electricity, it went through my arm. I could feel the pain go out at the ends of my fingers. Like the woman of old who said within herself, "If I but touch the hem of his garment, I shall be made whole," by faith I reached out and touched and was made whole. The Lord raised me right

up. I threw that broken arm around Sister Cole's neck and shouted, "It is done."

Ten weeks afterward I had my arm examined by Dr Bryant, of Neosho Falls, Kans., who was not saved at that time.

**Instantly
Healed
of Fever.**

One year later we returned to Brother Bryant's home, and I took sick with the grip. He had said he should like to have one case of pneumonia on one side of the street and the Lord have one on the other side. So the Lord permitted one case of it to be in his house. I was calling earnestly on God, but when I became unconscious, the doctor went and got the medicine. When I came to, I did not forget the Lord. I kept calling on God. As the enemy was trying to discourage me because I had broken my vow with God, I had quite a struggle, but the Lord showed me that this sickness was to the glory of God. The medicine was by my side, and I was in the doctor's house; but God showed me that if I would not take the Lord as my physician in the doctor's house, I should die. So when the doctor came to my room, I told him my conviction. By this time he was glad to put my case into the hands of a loving Savior. So Dr. Bryant called the saints up-stairs to my room, and while I was burning with a very high fever, God again wonderfully touched my body. I looked at the doctor and said, "I am healed," and he came right to my bedside and saw that the fever was all gone. Oh, the glory that came into my soul! Pen can not describe the gratitude. The doctor stepped back and sat on the floor and wept like a child. I knew by that time that he was convinced. This was on Saturday night. On Sunday morning I rose early, while the others were getting breakfast, dressed myself, and made my bed; and when the doctor came to see the case, I had the broom in my hand. I stuck the broom out towards him

and said, "I am up for all day, and, Doctor, I don't want you to tell me to go to bed." By this time I knew that a doctor could not weaken my faith.

On the following Tuesday night we began a protracted meeting seven miles from Galesburg, Kans. At first the doctor thought I should not go, but I went every night, took part in the meeting, and felt well. Thank God! The power of God can convince doctors. Since this time the doctor has given up his drug-store, and he is preaching the pure gospel and divine healing. The Lord can get glory out of our sickness if we will only wait on him. Sometimes he has grand lessons for us in our suffering and sickness. Lodema Kaser.

La Paz, Ind.

INDORSEMENT.

When engaged in the practise of medicine, I examined Sister Kaser's arm that she claimed had been broken and had been healed by the Lord, and I was entirely satisfied that it had been broken. Afterwards I witnessed her healing of fever and saw the fever rebuked instantly, her temperature going down from 103 to 98½ instantly. This wonderful case of healing led me to investigate God's Word on the subject of healing. When I found it so clearly taught in the Scriptures, I often testified that if I never saw a case of healing, I would believe in it because God's Word teaches it. But I am glad that I see many cases of sicknesses healed as in days of old.

S. G. Bryant.



**Found the
Great
Physician.**

God in his mercy raised me up when I was at death's door. I had been in poor health for two years. I had stomach-trouble for over a year, suffering terribly at times. I kept getting worse and losing in strength and flesh until I weighed about 125 pounds, my usual weight being about 170. I lost forty-five pounds in less than

six months. I tried all kinds of medicine that my friends would suggest, and tried seven doctors. Each would treat me for a different disease. I tried the mineral water at Glenwood Springs, Colo. This seemed to help me for a short time, but I still had those awful spells with my stomach. My skin became very yellow, showing that my liver was badly out of order.

I would often get discouraged, thinking that there was no help for me and that God had forsaken me. I was trying to live as near the Lord as I knew how. I knew about divine healing and believed in it, but thought that I was so unworthy that God would not heal me; so I went to a doctor that was highly recommended. He said he thought he could cure me in three weeks. I went to the sanitarium and had a nurse to take care of me. I stayed there two weeks and grew worse every day. I had hot fever constantly and a terrible headache, and became so affected I could scarcely eat anything. The doctor finally said he could not cure me nor do me any good, as I was too far gone. He said that I had an inward abscess and cancer of the pancreas, that my liver was almost wasted away, that the gall-duct was swollen and stopped up with gall-stones, that my stomach was almost eaten up with ulcers, and that I had other ailments. He said that an operation might save my life, but that I was too weak to undergo it; that I could live only a very short time, and that when the abscess burst, I would die. I then went to another doctor. He told me about the same thing as the first one did. By this time I was so sick and weak that I could only lay and think of leaving my children and of how happy I should be in heaven, where I should not have to suffer.

I called for two of God's ministers to come and pray for me. They came and obeyed the Word of God in Jas. 5:13, 14. I was helped, but not healed. I then

tried some more remedies, which were said to be sure cures, but rapidly grew worse again. At last I gave up doctors and medicine, and said that I would trust the Lord, live or die; that I would never take another drop of medicine, nor trust in man's wisdom again, but would trust the Great Physician. The devil commenced at once to try to destroy my mind as well as my body. I could not eat nor sleep and was in terrible agony. I was taken over to my mother's, as I could not stand the least noise. On starting I said, "I am leaving my home forever; I will not live to come back to see my children any more." My mother lived five miles away, and when I got there I could not walk, but had to be helped into the house and to my bed. Here I suffered one more long week. No tongue can tell the awful suffering I went through; I was so anxious for death to come, as heaven seemed so near, and earth and earthly things seemed nothing to me. The saints kept on praying for me, but seemed to have little hope, as I was so weak and poor by this time.

On Thursday night we sent to the *Trumpet* office for prayers, and I sent for Brother and Sister Brooks, who were at Montrose holding meetings. They came on Friday night, and on Saturday fasted and prayed and rebuked the devil and the disease. On Sunday the abscess burst, and over a gallon of horrid-looking corruption and decayed flesh passed from me. I awoke Monday morning so well that I got up and ate breakfast. I ate three meals that day, and I have not missed a meal since. The next Sunday I was at meeting telling what the Lord had done for me.

I have been at home for two weeks, and have been doing my own work. I have gained thirty pounds, and I feel so well and am so happy. I can never praise God enough for what he has done for me.

Just ten days after I had been healed, I drove four-

teen miles to see my sick husband, who had just undergone an operation and was very low. (He was unsaved.) I saw the doctor who had said I could not live, as he came to see my husband. I met him at the door, and he was astonished to see me looking so well. He told me to sit down and tell him all about it. When I had ended, he said, "It is a miracle; I can not say otherwise." He seemed to be honest and willing to give God the glory.

Be the rest of my years few or many, I am going to spend every day serving God and telling the wonderful story of his love, mercy, and peace.

Grand Junction, Colo.

Flossie M. Binkley.

Instances Related by Ministers

Paralysis Healed.

In February, 1905, I received the following telephone message: "Mama is dying. Come quick." This message came from Bro. Cuthbert Youngblood. I hastened to the Youngblood home, but, it being eleven miles away, I was about two and one-half hours in going. I prayed all the way to know God's will. When I arrived, the young brother met me in the yard and said, "Mama is dying. The doctor said she could not live."

When I entered the sick-room, I found the sister paralyzed in her right side, leg, and arm, and in the right side of her face, also her tongue, so that she could not speak. A brother of Sister Youngblood's and his wife were working to bring life to the dead members of the sister's body. As I entered, they ceased their fruitless work. I began to ask God to cause them to leave if they were in the way, but I was given to understand that they were not in the way of God to work his purpose. A dear sister from Olathe was present, who did much to encourage me by her simple faith in God.

Although Sister Y. was paralyzed from her foot to her head, yet she was conscious to such a degree that she recognized me and by motioning with her left hand gave us to understand that she wanted to be prayed for. Oh, how I felt the presence of God! And as we all knelt down to pray, I said, "Let us expect nothing else than that God will heal Sister Youngblood." God truly helped us to pray the prayer of faith; and as we arose from our knees, Sister Y. raised her hand that but a few moments before was lying lifeless, as it were, by her side, and the tongue that had been dumb was

loosed, as she also lifted her leg, and she exclaimed in a loud voice, "I am better! I am better! Praise God, I am healed!" As she kept raising her arm and leg, she would exclaim with joy, "See! see! I am healed." She called for an apple and ate it. She also desired to get out of bed, but the family persuaded her to remain in bed until morning.

Three years before this time Sister Y. had a paralytic stroke some days before her confinement. Not being in the light, she employed a physician. She was near to death, and the doctor told her that she could never again give birth to a child, as she would again be paralyzed and could not possibly survive. The child then was still-born, as also was the child at this time, according to the doctor's statement. But since her healing she has given birth to two children without any symptoms of paralysis, and both children were born healthy and lived.

Given Up by the Physician In the summer of 1907 the little child of Mr. and Mrs. J. E. Porter, of Delta, Colo., was very sick. Not being in the faith (although Mrs. P. had been at one time), they employed a physician; but the child gradually grew worse, and the physician gave up the case, saying, "There is not a well organ in the child; it is sick from the tip of its tongue through its entire body. I can do nothing for the child." Mr. Porter politely informed the doctor that he needed his services no longer.

Mr. and Mrs. G. W. Mays, the parents of the mother of the child, persuaded its parents to place it into God's hands, and they sent for us to come. We talked to the parents and said: "It would be better for God to take the child now than to let it grow up and become a lady of fashion and at last be lost; but," I added, "God can heal the child, and if you will promise to seek the Lord and to bring up the child as it should be, God will heal it."

They wept and said they would do anything if God would spare their darling. We then obeyed Jas. 5:14, and the child was soon well. It is alive today and is a regular attendant of our Sunday-school in Delta.

Delta, Colo.

J. G. Neff.



Bones Crushed in an Accident. In the fall of 1900 I was called to come and pray for a sister who had been very seriously hurt. She and her husband had gone eight or ten miles from home to visit one of his sisters, and had driven an animal that was young and fiery. On their arrival at the place he had got out of the buggy to hold the horse so that she could get out; and just as she was making the step to alight, the horse jumped, and the wheel struck her just above the groin, crushing the bone. She was carried into the house, and her husband sent for a doctor.

While the doctor was coming, she was talking to God, and she received the witness that he would heal her. When the doctor came, he examined her and said that the bone was crushed; and that the ligaments which attach to that bone were pulled loose; that there was no human aid for her; and that unless she received help from a higher power, she could not be healed. She told him that she had her case in God's hands and that he would heal her.

She at once sent me a letter to come and pray for her, adding that she believed God would heal her. I received the letter late in the evening and started the next morning. On my way I overtook a sister, who had not heard of the accident. After some inquiry she got into the buggy and went with me. We arrived at the place just at noon. It rained on us on the way, and we were wet. The injured sister said that she was resting easy

just then, and that I should eat my dinner and dry myself before having prayer. I did so.

After dinner I went into the room where she was. She said that she rested very well, except when she tried to move, and that she could move only as she caught hold of the head of the bed, but that she knew God would heal her. We called in the members of the household, and I read the first two verses of the eleventh chapter of Hebrews. We had prayer; then I arose, anointed her in the name of the Lord, and commanded that she be made whole in the name of Jesus Christ. She said, "Sing 'Jesus Heals.'" We began to sing, and she started to get up. As she made the effort, God touched her with his healing power. The sister that had accompanied me tried to keep her from getting up, but she threw her and the covers back, bounded out on the floor, and walked for an hour from one side of the room to the other, shouting and praising God. As in the instance of the lame man's healing in Acts 3, the neighbors came running to see what had happened. She sat down in a chair afterward and praised God, and testified to all that came in of what great things God had done for her. The next day she rode home in a surrey, to the astonishment of her neighbors, for they were expecting her to die.

This sister's name and address are Lennie Weygandt, Avena, Ill.

Fever Healed Instantly. A sister in my neighborhood was very sick one day with a fever. She sent for me to come and pray for her. I did so, and she was healed instantly, and "arose and ministered unto" us. Later her baby was very sick with croup. They obeyed the Word, Jas. 5:14, and the child was healed instantly. Her name is Mrs. Martha Beezley; address, Merimec, Mo.

Asphyxia. Three years ago at the Vichy, Mo., camp-meeting there were some children with whooping-cough. One night just after the divine healing service and just as we were dismissed, a sister and her husband came running and screaming into the tabernacle, carrying their child, which was choked. It was perfectly lifeless, as was observed by all the congregation. Two ministers, taking in the situation, pushed their way through the crowd, laid their hands on the child, and prayed the prayer of faith (Jas. 5:15), and the child was instantly healed before all. The father of the child is John Arthur, Yancy, Mo.

Merimec, Mo., Jan. 26, 1910.

J. W. Skipper.



Chronic Rheumatism. For the benefit of those who may be suffering from chronic rheumatism, I give the following account of the most remarkable case of healing from that disease I have ever known. The person referred to is Enoch Williams, of Desire, Pa. He is a personal friend of mine, and a letter of inquiry to him at the above address will bring an answer attesting that the "half has never yet been told" concerning his wonderful delivery.

Brother Williams was born in South Wales in 1842 and was a strong man at the age of twenty-two. Before quite twenty-three he was taken very sick with rheumatic fever, and he lay helpless, suffering terribly for nine long weeks. The doctors did what they could for him, but gave him only temporary relief. In a short time the disease returned, and for nine weeks more he lay helpless as before. His suffering can not be described. At times he had to be lifted from his bed with ropes fastened to the ceiling above. These long sick spells undermined his general health and laid the foundation for

that stubborn disease known as chronic rheumatism. During the following twenty-seven years of his stay in that country he was never free from suffering. He was a human barometer, and every change of the weather brought him suffering, which, at times, it seemed, he could not bear. He longed and prayed that he might find deliverance in death. He dreaded the thoughts of growing old; for he expected the disease to grow worse, as it generally does. He used nearly every remedy suggested by friends. He would send for patented medicines warranted to cure, but he would receive only temporary relief. It took all he could earn between real bad spells to pay his doctor-bills and support his family, and his life was a burden and one of despair. But Providence ordained that he should get relief.

In 1891 he, with his family, came to America. He was a Presbyterian elder in good standing in his church. He taught that no one can live free from sin in this world and also that the days of healing are passed. Soon after arriving in this country he heard the Bible preached in its true light, became convicted of sins, and became a new creature—was born again. He threw away his pipe and tobacco, stopped drinking whiskey, and began to live a devoted Christian life.

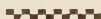
But chronic rheumatism was still sapping his vitality and was making his earthly life one long sick day. He heard it preached, and was soon convinced, that divine healing is in the atonement and that Christ has the ability and is as willing to heal today as he was in days of old. As soon as he became fully settled (untraditionized), he sent for the elders of the church of God (see Acts 20:28). They anointed him as taught in Jas. 5:14, 15, and he was instantaneously healed.

At the time of his healing, one side of his body was nearly paralyzed and was almost as cold as if dead; but immediately that side became warm, and all pain left.

In describing his healing to me, he said that soon after they began to pray for him, he became as warm as one would standing beside a red-hot stove; that soon he was thoroughly warmed; and then for the first time in thirty-eight years he felt perfectly normal in his body. Tears of thankfulness and gratitude filled the old brother's eyes, and he shouted aloud, as he told me that nearly ten years had passed since he was healed of that plague and that he had not felt one symptom of chronic rheumatism since that day.

Franklin, Pa.

J. Grant Anderson.



A Dying Mother Healed. While I was preaching one evening a few years ago, a young man came to the door and requested me to come at once and pray for his mother, who he said was dying. I left immediately and found her very low. She had been operated upon during the day, and the attending physician gave her friends no hope of her recovery. When I arrived at the home, one of the doctors, a very skeptical man, was still present. As I stepped to the bedside, he informed me that she was too low to talk. Since she had sent for me to pray for the salvation of her soul, I dropped on my knees and prayed aloud, rebuking unbelief and calling upon God to revive her sufficiently to get saved. She at once revived and began seeking and soon found salvation. (The doctor's attitude was beginning to soften, as he was witnessing all that happened.) She then said, "Now, you have such power with God; will you pray God to heal me?" although she had felt from the first that her sickness was unto death. The Lord made plain his will that she should be anointed. She promised to walk in all the truth.

I anointed her in the presence of the family and of the doctor, who was sitting on the bedside watching her pulse. While I was praying, she threw up her hands, exclaiming, "I am healed!" The physician took her temperature at once and said, "It is normal, and I see nothing to hinder you from living." The same evening he was heard to say over the telephone that "there was some wonderful power in the prayer that healed her." She is still living and gives God the thanks and glory for her healing. Also, she gave her consent for this to be written, but did not wish her name published.

I was informed (after prayer) that, although she had been carefully nursed, a large bed-sore had formed upon her body, and soon her husband spoke of washing it with alcohol. She said, "It does not hurt me." Soon afterwards when he went to attend to it, he could find nothing, not even the scabs, though he made diligent search for them.

Typhoid Fever. Another case (which was in this same neighborhood) is of a little boy whose parents were unsaved and whom the doctors gave up to die of typhoid fever. The parents sent for the saints here, and nearly all went. God healed him in the presence of us all, and he, with the saints here, lives to testify to the same and gives glory to God.

Mental Unsoundness. A few years afterwards his unsaved mother became much afflicted and lost her mind. She was about to be sent to the asylum, but through earnest prayer her mind was restored and she afterwards was healed and saved. Even the doctor expressed gratitude for the same. She still retains healing and salvation, and she, with the church here, will testify to the healing. Surely nothing is too hard for our God.

Mrs. Della Fry.

Fennville, Mich.

**A Burning
Fever.**

A bright little girl of three years lay burning with a fever. Both the parents were God-fearing persons and firm believers in the healing power of Christ, whom they had taken for their family physician. They prayed for the healing of their babe, committed the case to Christ, and went about their other duties of life. But with unremitting power the demon hand of destruction tightened its grasp upon the little body. The trusting parents waited eagerly to see indications of recovery, but the precious little life was yielding gradually to the disease. On the third day the parents said they had now met every condition of faith on their part, but had not yet called for the elders of the church to anoint the child and offer the prayer of faith. They sent for us.

We went in company with a dear brother and sister. As we approached the cradle, we beheld the once bright and healthy child lying in an unconscious and dying condition. Our hearts were so overwhelmed with emotions of sympathy that we were scarcely able to pray for a time. We knelt around the cradle and poured out our feelings into Father's heart, then told him our request for the healing of this child. With distinct impression by the Holy Spirit these words came to us: "All power is given unto me in heaven and earth," and, "Lo, I am with you." Then we realized as never before the power and presence of Jesus to rebuke fevers. With trusting hearts we anointed the child and laid our hands upon the burning little head. In an instant the perspiration broke out upon the face and arms and then over the body. The fever had left; the child was healed. A few weeks afterward we heard the grateful father testify in a public meeting of this miracle of healing.

**A Defective
Eye Healed.**

Our son Laude was born with a defective eye. The eyeball was red and had a raw, fleshy appearance. In a few days after

his birth the eye swelled and began to discharge.

We were trusting God with all our hearts and felt no alarm, believing the eye would soon be all right. We prayed earnestly and committed the matter to God and went about trying to count the healing as being done; but as days and weeks passed by, the poor little eye gradually grew worse. The swelling increased, so that at times the eye could hardly be opened. We knew of nothing in the way on our part, but prayed much for God to show us why the healing was so delayed. After much waiting on God and after the lapse of about six weeks, we became very anxious to know why our faith could not reach his healing. We became intensely earnest in prayer; for we felt that something had to be done soon or our precious baby would lose its eye.

At this critical moment God was exceedingly good. He showed me that as a father I had not the proper submission to his will in this case. I was holding the child too much as my own, placing too much value upon it; and in different respects I had unconsciously clung to the child in the humanity, saying it must not lose that eye. Though not conscious that I had taken my child off the altar, I certainly had done so in a measure. As soon as this was made plain, my soul cried out to God to take the child and do with it just what was pleasing in his sight. Instantly there came a sweet assurance that it was the will of God to heal the child, and I saw that I had been standing in the way. God could certainly have done the healing anyway, and doubtless in many instances he does not require so much as he did here, but there was a precious lesson in this, for our good in the future.

We then felt that there could certainly be nothing more in the way. We took another agreement in prayer, believing that our loving Father knew our heart's desire

and would not fail us. There was a meeting in progress in our neighborhood at the time. Wife suggested that we have the baby anointed and prayed for again, but we concluded to pray for it this time yet ourselves. We were not conscious of any special exercise of faith at the time, only the assurance that we were heard of the Lord. We had this prayer in the morning. We did up our work, went to meeting, and were soon engaged in the same, forgetting all about our experience in prayer that morning. At noon our attention was called to the baby's eye, and, to our glad surprise, we saw a wonderful change. The inflammation was all gone, the mattery discharge had ceased, and it looked better in every respect. We had a season of praise and thanksgiving to God. The day passed on and the meeting closed. We went home late with our minds full of the events of the meeting, yet not forgetting that we were expecting the perfect healing.

We are living witnesses, and God knows we tell the truth when we say that the next morning when our darling baby awakened, that poor little eye was perfectly well. From that moment no one could have ever told which eye had been afflicted, so far as its appearance was concerned. The child has grown into manhood, has used his eyes very hard in his work and study, but has never felt any weakness nor any difference in this eye and the other. This was truly a miracle to us.

Mumps. At the age of seven years, our son, while at school, became afflicted with the mumps. His teacher sent him home with a swollen face. We instantly obeyed Jas. 5:14, and the child was healed and went back to school. His teacher took him to the principal and said, "I sent this boy home with the mumps, but there he is and he has no signs of them." The boy said, "Jesus healed me," to which the teacher replied, "Guess he did. You may go to your seat."

Ringworm.**Measles.****Whooping-cough.**

Another time he came home with ringworm on his head as large as a quarter of a dollar. Again we prayed for him, and he was immediately healed. There was no return of this affliction. While the rest of the school was greatly afflicted with the malady, he remained free. Later he was afflicted with measles, which also were healed without running their course. Finally whooping-cough made its inroads. He coughed and whooped greatly. We were absent from him at the time, but requested prayer for his healing; and his grandmother, with whom he was staying at the time, said that she could tell the very hour in which prayer was offered, that the healing was instantaneous, and that the distressing cough ceased entirely.

Concussion of the Brain.

While swinging with his head downward one time, he fell from the swing on his head, causing a violent attack of concussion of the brain. All night we watched and prayed with the child, while he lay in a high fever and a delirious condition; but as morning dawned, the faith and prayer prevailed, and God in his compassion and love sent deliverance, restoring our precious child to us, ready for play.

Truly, God has been gracious and has constantly proved his physician in all these years. Never in his life has a drop of medicine passed his lips, neither has an application of any kind been applied to his body. Many times has he been kept from disease by faith in God. And now, instead of being weakly and sickly, he is a strong and healthy young man and is in the Lord's work, giving him the benefits of the good health and strength that he has given.

A Bunning Sore.

When our eldest child, Olive, was about twelve years of age, she became afflicted with a trouble on the side of her head

which had the appearance of ringworm. As was our custom regarding the afflictions of our family, we took this one to the Lord in earnest prayer and believed that he heard and that he would answer without fail. But the trouble did not cease. It spread over the side of her head and went down back of her ear. At this location it became very sore and inflamed. It began to run, and the discharge seemed to poison the healthy skin wherever it came in touch with it. We became much concerned about this and felt somewhat defeated in failing to get an answer to our prayers. The child prayed her usual simple prayer, but neither hers nor ours brought the answer. One of the striking characteristics of this case was that the child seemed so indifferent. The affliction did not pain her much and grew upon her so gradually that she seemed careless about it. But it began to look very bad. She kept it covered with her hair as much as possible, but it soon got down below the ear. It kept deepening into the flesh back of the ear, and discharging in such quantities that we could not keep enough absorbents upon it at night to prevent it from soaking through upon her pillow. We became deeply concerned and felt that we must have help from God. The entire ear was threatened. It would soon have been eaten off.

One morning as we awakened, we felt much burdened that we must act promptly in this matter. Wife and I agreed to fast and pray until we should find the hindrance. When the child awoke, we told her that she must fast and pray with us. We all soon knelt in prayer and poured out our hearts to God for immediate help. After an interval of about an hour we all went back into the room and prayed again. We began to feel that the answer was near. Our dear daughter began to show signs of deep heart-sorrow and penitence. We kept on waiting on God that morning, and

we are happy to say that our seeking was not in vain. As young parents we had failed to notice that Olive had reached the age of accountability. We had never before had any trouble getting our prayers for her answered. She was becoming responsible for herself. She had done some little things that God was holding her to repent of, and he would not heal her until she did repent. The great tears began to flow, and the depths of her heart were broken up. Oh, how our hearts rejoiced to know that God had brought the hindrance to light! She began to call for mercy and forgiveness, and asked us to forgive her for the naughty things she had done. Soon she was praising God for pardon. We knew then the healing would be ours. We could feel that the burden was lifted; God was satisfied, and so were we.

We simply prayed again and thanked God for the victory. We asked in Jesus' name that he would now heal our dear child of this serious trouble. There was an assurance in our hearts that it was done. We said we could all eat dinner, for there was no more need of fasting for this case. Our struggle was over. The work was done, and we all went our ways rejoicing. God is witness that the sore began at that hour to dry up. Inside of forty-eight hours the dry scab began breaking and peeling off. We took a pair of small scissors and cut off large pieces and found underneath the scab the clear new skin that had been placed there in this short time. Truly, God had performed another wonderful miracle for us and had also taught us in this case that the time comes in the age of every child who has its right mind, when it becomes responsible to God and must act upon this responsibility. It is within his power to heal regardless of the spiritual condition of the heart, but obedience must be rendered to him if we would enjoy the benefits of his redemption

plan. We are happy to say that this healing was complete and permanent.

Nervous Prostration. A number of years ago we were busily engaged in the gospel work in the city of Los Angeles. There was such a precious harvest of souls that we found ourselves overwhelmed with work, which, with the family responsibilities, became greater than our strength could endure. Wife gradually came down with nervous prostration, which developed into insomnia and brain-trouble. A dull, heavy pain came into the top of her head, and it became cold and numb. She would lie in a semi-conscious condition, but could not sleep. This continued for some time. We had prayed for her healing, and we were waiting patiently upon God for deliverance. She became entirely unable to continue in the work and failed rapidly.

One night after coming home from meeting I found her lying in this condition. The Holy Spirit laid the burden of her healing upon my heart. I saw that something must be done soon, and we had no help other than God. I went into another room and fell upon my face before him in deep agony of soul. I was soon able to pray out my heart's desire, and God gave me the faith to claim the promises. I knew that there was nothing between my dear wife and God and that my own heart was right with God. Oh! the precious communion with him was sweet as heaven. I could speak face to face with him in that dark and still hour of the night. The Spirit gave me the assurance that our prayers had been heard and that I could have what I desired and could have it now. Well, I knew it was done. I went to where Wife was lying and found her perfectly conscious and well. Her head felt natural and in every respect she was every whit made whole. Oh, how we praised and thanked God that

night! It was more than we could ever be worthy of, and we resolved by his grace that we should be more careful with these bodies in his service, and I truly saw how I could be more considerate and thoughtful to care for my dear companion, whom God had so wonderfully restored to me and our dear children.

Family

It is now about twenty-five years

Physician.

since my wife and I have tasted any medicine of any kind, not even have we used any kind of outward application in the form of remedies.

With the exception of a few drops of cough-syrup and one dose of colic-medicine for our two older children, our children have all grown up without a particle of any kind of medicine. Not one disease has run its course in our family. We have always gone to God in prayer, simple and earnest, and it is marvelous how good the dear Lord has been to us. It seems to us that there could be no healthier family than ours has been. It was easy for the dear children to pray and believe as soon as they became old enough to understand that we trusted the Lord. They would often get answers to their own prayers. Our hearts are filled with gratitude as we recount the mercies of our God. We can never do enough for him. Through these years of trust for ourselves and our children we have felt the great necessity of keeping very near to the Lord, so that in times of sickness we might be able to draw from his storehouse our supplies for healing and health.

Oakland, Cal.

J. W. Byers.



**A Man
Eighty-eight
Years Old
Healed.**

I believe that it will be to the glory of God to write an account of the healing of old Mr. William Dodd, of Chapel Hill, N. C., R. 2.

He was eighty-eight years old, and he had been

greatly afflicted for six years, being reduced to a mere skeleton and having great sores on his leg. No one knew just what was the matter. His physician had said that he was so old that nothing could be done for him. He had quit medicine and had been using plasters on his sores. He suffered a great deal. He said that he could not rest at night.

S. L. Herudon and I visited him to minister to his temporal needs. We found him living in a little log cabin with his aged daughter, who was his only help, and who herself was quite feeble. We talked to him about Christ as a present physician, who is able to heal the afflicted and suffering as he did when here on earth. When he heard this, he desired us to pray for his healing. When we had prayed, he said that his suffering had ceased.

The next day a neighbor visited him and found his worst sores healed. A few days later we visited him again and found him entirely well. All his sores were healed up, and he looked many years younger. He said that he slept well at night and that he had no more pain after he was prayed for. He could now be out doors.

This occurred in February, 1908. It was a miracle of God's mercy and healing power. J. F. Lundy.

Hickory, N. C.



**Healing of a
Broken Back.**

In the latter part of August, 1910, we were called to South Chicago to pray for a sister who was sick. While there a Catholic neighbor woman, Mrs. Mary Martin, of 9125 Huston Ave., was invited in. She had an afflicted child. When the child was about three years old her father let her

fall down-stairs, and in the fall her back was broken. Soon after this she was taken to the hospital, where she remained for eighteen months, in a plaster-of-paris cast. The physicians could do nothing at all for her and pronounced her incurable. The mother took her helpless child home, thinking that she might resort to her Catholic priest for prayer and help. He discouraged her by saying the child was incurable. Besides, she had no money to pay for his prayers. The child was taken from the cast and strapped to a board, by which means she could be carried about. In addition to having a broken back, she was also afflicted with sores and was very much emaciated, so that she indeed appeared a hopeless case.

At that time the mother was not a converted woman, but she believed that God would heal the child. After some instruction we knelt in prayer together and asked God to restore the child to health. She was suffering so much that we could not lay our hands on her. Her mother had taken her from the board and was holding her in her lap. After prayer the child had no pain, for the Lord Jesus Christ had made her well. Her mother put her down, and with a little help she walked across the floor twice and then stood alone, putting her hands above her head. Later in the day she walked alone and climbed upon a chair. Some time after this she told her mother to stand up with her while in her childlike way she sang, "Stand up, stand up for Jesus," a hymn she had learned from a nurse in the hospital. Since that time she has gained in strength and today runs about and plays like other children. How wonderful are the works of God!

The change that has been wrought in this child's body can hardly be appreciated by those who have not witnessed a similar manifestation of the power of God.

The child and her mother are agreed in giving God

the glory. This wonderful healing was the means of the mother's salvation.

(Miss) Maude Roberts.

and

(Miss) Myra Barrett.

300 West Seventy-fourth St., Chicago.



**Healing of
Tumor.**

In the spring of 1900 Bro. C. S. McAlister and I were holding a protracted meeting in a schoolhouse near Byron, Okla., with much interest. One evening a messenger was sent from Brother Carmean's home, twenty miles away, to have us come at once, as Sister C. was thought to be at the point of death with inward tumor. The messenger had come on a bicycle, and we had no way to go. We earnestly prayed that the Lord would keep her alive until we might reach her home the next day. Early the next morning a young man kindly offered to take us down. We arrived before noon and found the sister so low that she could not speak above a whisper and unable to raise her hand. Her friends and relatives had gathered in to see her die (as they supposed), and with tears they made known to us her low, suffering condition. But there were some true Christian people there, and together we agreed in earnest prayer, laid on hands, and anointed her according to Jas. 5:14, and one brother took her by the hand and commanded her in the name of Jesus to arise and be whole. Immediately she sat up and began praising God. We left the room and she dressed herself without assistance, went to the kitchen, helped to prepare dinner, and ate with us. Then she made herself ready and went with us to the meeting, twenty miles away. She attended services each night for a week and testified to the power of God to heal. Some unbelievers said, "That woman will die.

It's only excitement." But I am glad to say that Sister C. is alive today and that, to my knowledge, she has never had that affliction since.

**A Serious
Accident.**

In the year 1906 our little Willie, then two and one-half years old, had a long-sharpened lead-pencil in his hand (which, by the way, is a very dangerous plaything for a little fellow), and in running across the floor fell and ran the sharpened end of the pencil just between his right eyeball and the frontal bone—in fact, it ran up into the frontal bone and broke off. His mother hastened to him as he started to rise, but the piece had come so near to the brain that he fell apparently lifeless into her arms. She carried him into the dining-room, where I met her and took him. We saw only a small wound above his eye, which was closed so nicely that it looked as if it might be only a pin-scratch. We found the broken pencil near where he fell, and eagerly, though vainly, we searched the room for the piece broken off, which was no small thing to be in one's eye.

Before this he had revived, and I suggested that we pray before doing anything else. God has promised to be a present help in time of need, and we believed his word. After prayer we considered having a physician to remove the pieces, but, knowing the injury to be so very near to the brain, we feared lest the probing might prove fatal. We called Bro. S. P. McCully, who came and prayed with us and said he felt a real assurance that God would make it all right without the aid of a physician. We then felt very much encouraged and decided to trust it all with God. In two days his eye was swollen tight shut, and it remained so for nearly a week, when he ran against the corner of the kitchen-cabinet and broke the injured place open. But it was well festered and ready to come open, and tiny splinters and specks of lead came out with the corruption. We

used every precaution by sanitation to prevent blood-poisoning. The enemy whispered that the muscle was severed which holds the eyelid up and that the lid would now always droop. We did not believe it; for we trusted in God with all our hearts, and he assured us that he would "perform that which he had spoken." The wound kept running, and larger splinters and pieces of lead came out. In about two weeks it got well and healed up nicely, but, lo! the lid drooped. We were not dismayed, but kept our faith in God and reminded him of his promise. Soon the place swelled and festered again; and when it opened a piece of wood larger than a grain of wheat came out and later two pieces of lead, one of which was more than an eighth of an inch in length. Then it healed nicely, leaving the lid exactly like the other and leaving only a very small scar. Does it pay to trust in God? We decided with all our hearts that it does.

**A Simple
Prayer
Answered.**

Again, in the spring of the year 1907 our little Forrest, then one year old, in learning to walk fell many times.

There was a certain kind of grass (peculiar to that part of the State—Eureka, Kans.) growing in our yard. One of the little bearded heads ran up the baby's right nostril, or he might have put it there. We didn't know it, and the beards were pointing downward, which hindered them from working out. Soon it caused a sore to come in his nose, and for months the odor was so very offensive that we could not enjoy our baby boy very much. In the fall of that same year we saw Bro. S. G. Bryant and asked him what he thought was wrong. He said that, as near as he was able to judge, it was chronic catarrh. We then came on out to Colorado, our home. We were much troubled about the affliction, as we could scarcely bear to sleep near the child on account of the offensive odor.

One afternoon in December of that year, as Wife was rocking him to sleep, the thought came forcibly to her mind (as if whispered by the angels of heaven, she said), "Jesus is able to heal him." Her heart was melted before the Lord as she thought of his tender mercy. In tears of gratitude she offered a simple little prayer of faith, not including more than a dozen words, and as she walked to the bed with the sleeping child, she said, "Lord, I believe thou wilt do this for thy glory." She never thought of it again until Forrest awoke; and as he went running across the room, she noticed some small object protruding from his right nostril. In removing it she found it to be a head of the grass from our yard in Kansas. In less than two days the bad odor was gone, and that was the last trace of the affliction. Dear reader, it pays to trust in God.

A. A. Robinson.

Grand Junction, Colo.



**Instantly
Healed of
Diphtheria.**

In Moundsville, W. Va., we were called to the bedside of a little girl, the only one the mother had. She had diphtheria and was under a doctor's care. When we arrived, the doctor was by the bedside of this little dying girl. She had the death-rattles, her eyes were set, her hands and fingers were purple. I asked the mother if she was willing to put the child in God's hands for healing. She said, "Yes; for I am sure she will die; but I wish you would talk to her grandmother." So I asked her. She said she was willing for the Lord to take the case, because she was sure mortification had already set in.

The physician left, and we went into the room, knelt by her bedside, and anointed her with oil. She opened

her eyes and called for a drink, and in just a few minutes the phlegm came loose in her throat. This was between 10 and 11 A. M. She was enabled to go out and eat her dinner. In a few days she was able to go to the fair-ground and play with the other children. That is just what Jesus can do for the children.

La Paz, Ind.

Lodema Kaser.



I will mention a few cases of healing among many that I have witnessed while in evangelistic and city missionary work.

**Injuries from
a Fall.**

Mrs. Bell, of Maries County, Mo., on leaving her house one stormy day, fell on the ice-covered ground and injured herself inso-much that she became helpless to the extent of not being able to use her limbs. Also, some inner organs were paralyzed, so that she had no use of them at all. She lay in this condition from Thursday afternoon till Sunday afternoon, when prayer was offered for her. A short time afterward, while I was standing by her bedside speaking words of encouragement, she made a move to get up. Her husband and eldest daughter, who also were standing by, reached out their hands to hold her in bed, thinking that she was in her dying agonies. I said, "Let her alone; this thing is of God." The sister immediately jumped out of bed and ran about the room, saying, "I am healed, and a stream of praise is going through my soul." She was well from that hour.

**Child Saved
from Death.**

During a camp-meeting in Oklahoma a number of years ago, a call came for some one to come and pray for a child that was very sick and thought to be dying. A sister and I went and upon our arrival found the child in a critical condition, to all appearances in the jaws of death. The

mother sat in an agony of grief with the child in her arms. We advised her to leave the child with us and to go in prayer herself until she could get composed enough to hold to God with us. We then anointed the child and laid on hands. The Lord sent such quick relief that the child went right to sleep. The mother thought it was a death sleep, but we assured her that God had answered prayer and told her not to wake the child. It slept all night, and the next day the parents brought it to the meeting a well child.

Last Stage of Consumption. During a camp-meeting held in Kansas an invalid lady was brought to the camp ground. She was in the last stage of consumption and not saved. After the close of the meeting we went to her home and offered prayer for her, soul and body. The little company, including my brother, Sister Kaser, and me, obeyed the Word in Jas. 5:14, 15, after which we soon took train for other parts. We heard no word from the sister for two years, when, to our happy surprise, we received a good long letter telling us how wonderfully God had healed her. She wrote that in two weeks after conditions were met in her case she had gained sufficient strength to take up her regular household duties. At the time of her writing she was milking a number of cows, churning the butter, and doing housework for three.

An Attack of Fever. While holding meetings near Conkel, Ohio, Sister Kaser and I were summoned to pray for a sister who had been in a serious condition for three days from a severe attack of fever. Upon our arrival we found the sister nearly burning up with fever. Her husband had told her that morning that she must get the Lord to heal her or he would send for a doctor. They were only "babes in Christ" and hardly knew how to trust God. The sister said the reason why she had not sent for us

sooner was because she feared she had not enough faith to be healed, and thus would make a failure and dishonor God. We told her that after conditions were met she would be on promised ground. Sister Kaser and I prepared dinner, then anointed her, and the Lord healed her so that while our hands were still on her head, perspiration began to break out freely. She got up and ate heartily. The next day being Sunday, she came to meeting a sound, well woman, and the following day she did a large washing.

Whooping-cough.

In Kansas a number of years ago I was sent after to pray for a child, whom we thought to be dying of whooping-cough. When I got to the place, he seemed to be in the throes of death. The cough was so severe that the brain had ruptured, and, as a result, he was thrown into spasms. Both of his grandmothers were present, and they said it was of no use to lay on hands for his healing, that he was dying; but an uncle of the child insisted that the conditions in the Word should be obeyed. So we proceeded to anoint the child with oil, laid on hands, and prayed. God wonderfully answered by touching his body with the healing virtue, and he was soon well.

Insanity.

While my brother, G. L. Cole, and I were in a camp-meeting in Nebraska, an insane woman was brought on the grounds. Neither she nor her husband was making any profession. She had been in this condition for five months, getting scarcely any rest, even as much as an hour at night. She was in a very restless condition. They had heard of the saints; in fact, one of the brethren had encouraged them to bring her to the meeting. After the close of the camp-meeting, we set apart a time for prayer in her behalf. We first went into a room by ourselves and waited on God for her healing, and the Lord gave us this promise: "For God hath not given us the spirit of fear; but of

power, and of love, and of a sound mind." 2 Tim. 1:7. Then we went where the insane woman was and followed the apostle James' instructions. To all appearances, she seemed to be much worse, but our little company did not doubt God. In a few hours we separated, we going to our field of labor and her husband taking her to their home. Before we parted, however, we noticed that she seemed much better. My brother asked them to write and let us know how she was getting along in a week from then. They did, and they gave us a favorable reply, saying she was much better in every way and that they could see but few signs of her insanity. About five weeks later we received word again that she was entirely well, so that she could resume her duties as a mother and care for her children.

Appendicitis. While I was in the city-work in Chicago, Bro. E. A. Reardon and I were called to pray for the young son of one of the saints. A doctor said that the boy had a bad case of appendicitis and could not possibly live without an operation. When the conditions of the Word were fulfilled and the prayer of faith was offered, he was perfectly healed and was soon as well as ever.

Pneumonia. While in the city my brother and I were called at midnight to pray for a child. The child was a little girl about two years old, and, to all appearances, she had a severe attack of pneumonia. When prayer was offered, the little one began to amend at once, and when we left in the morning, she was very much better. She was soon well.

Erysipelas. My mother was taken with a severe attack of face erysipelas in her eighty-second year. Prayer was offered and a telegram sent to the *Gospel Trumpet* office. However, it was a real fight of faith for some days. During this time there was no action of her bowels for eleven days, but God in answer to

prayer caused them to act naturally just after prayer. She was raised up so that in two weeks' time the disease had disappeared and strength was coming rapidly. While it was a real fight of faith, she was not over one-third as long in recovering as when under the care of a doctor ten years before with the same affliction. It was certainly a marvelous work of God for her at that age.

Two years ago this spring she had another attack of this same affliction. One of her eyes began to swell very rapidly. Prayer was offered, and God's rebuke was on the affliction; but it seemed stubborn, and though it appeared to leave that place, it went right to the other eye. We prayed again, holding to God in faith, and the affliction did not become a tenth so bad as it had the other two times. In a week or ten days she was able to be dressed and to be up. God is certainly a wonderful God and can heal the old as well as the young. There were those present whose faith seemed to stagger and who remarked that she was old and would soon die, they leaving the impression that it is harder for the Lord to heal the aged than the young; but our God is no respecter of persons.

March, 1911.

Mary Cole.



**Suffered with
Neuralgia.**

In the winter of 1906 I was called to visit a young lady who was unsaved and was suffering intensely from neuralgia. The tear-ducts were entirely closed, the face was much swollen, and the eyes were entirely closed. I talked to her about her soul's welfare. She repented of her sins and desired prayer for her body. I anointed her, and God sent his mighty healing power through her body. She immediately called for a spittoon, the tear-ducts broke

from the inside, and in a few moments her eyes began to open. There was much rejoicing in that home.

Clinton, Ia.

W. H. Oldham.



Rheumatism. Wife was so afflicted with rheumatism that she could not move her arm, but in answer to prayer the Lord instantly healed her, and she has had no sign of the disease since.

Typhoid and Pneumonia. Our boy Orris had a very severe case of typhoid and pneumonia fever. The doctor said that with the best medical treatment only about two out of twenty such cases could be brought to health again; but God touched our son's body with divine power, and the fever vanished. All the neighbors expected him to die and wanted us to doctor, but we answered, "Our God is able to heal"—and so he did.

Cholera Infantum. Our baby boy, Harry, was instantly healed of cholera infantum after lying in a spasm for an hour or more. As this was at our assembly, a number of ministers were present. Sister Lodema Kaser anointed him, the prayer of faith was offered, and when they started away, he wanted to go along. We took him to the services every night after that until the close of the meeting. He was perfectly well. Nearly all those around us that had the same disease and trusted doctors died.

Low and Helpless. A sister named Amelia Brown was so low that she could not raise her head or hands, and her unsaved husband came for me at nine o'clock in the night. She was anointed and prayed for, and God instantly healed her, so that she immediately sat up in bed. The next morning she arose and put out a washing, and in the evening she walked

three miles and a half to a prayer-meeting and back again.

Bro. Edward Owen, of Chesaning, Mich., now a minister in this light, had a cancer on his nose. He was advised by the doctor to have it cut out, but he answered, "No; I am going to trust the Lord." He was anointed and prayed for by Brother Pontious and me, and God healed him. Then one day, meeting the doctor, he called his attention. After feeling of the brother's nose, the doctor said, "The cancer is gone."

I could relate more instances like these.

Coleman, Mich.

C. S. Sisler.



**Given Up
to Die.**

At the age of twenty-two I was given up by the doctors to die of consumption. I got hold of some remedies that seemed to help me some and to prolong my days; but when thirty-eight years old I was again given up by three doctors to die of consumption. However, I got salvation and was healed instantly. Then (1894) I weighed only 125 pounds; now I weigh 184, and I have not taken a drop of medicine since.

Paralysis.

My son George at the age of two and one-half years was paralyzed from his waist down and had no use at all of his legs. I prayed for him, and he was healed instantly. However, I did not tell him to get down and walk. It was probably one-half hour later when, being left alone, he got out of his chair and came into the kitchen where his mother was.

Malaria.

My son Charles was healed of malarial fever, after being visited by many who did not believe in healing. I was in the ministry at that time, but lost my voice and went home. I could not speak above a whisper. When I came home, I motioned to my wife that I wanted her to pray with

me. Charlie seemed to understand that we were going to have prayer. He was very weak and his mind was affected. I was healed instantly, recovered my voice, and laid hands on Charlie. He was healed instantly, got out of bed, went a distance of eighteen miles with me in a buggy, and went to preaching.

There was another time when I lost my voice. I was preaching in the city of Paducah to a large congregation, and I lost my voice instantly. I motioned to the saints that believed in prayer to meet me at the altar and pray with me. We had prayer, and God healed me instantly. My voice was as clear as if I had never had anything the matter with me.

Measles. I got a letter from my wife once to come home at once, as my two youngest boys, Anderson and George, were blind with measles. They were very low. When my son Charles and I reached home, their eyes were swollen shut. Neither could see anything. We prayed for them, and immediately they opened their eyes and said they could see. They were healed instantly of the measles.

Low with Fever. While I was preaching at Hayward, Mo., once, my youngest son, George, became very sick and very low with fever. The people of the town visited him and saw how sick he was. He was unconscious for twelve hours, and could not drink a drop of water nor swallow anything. In answer to our prayers God healed him instantly. He asked for a drink of water and drank a cupful without strangling the least. This happened in the house of Albert Newton, Hayward, Mo.

Nervous Prostration. One time I was stricken with nervous prostration while preaching. I grew worse, and my whole body became affected. I lay for nearly three months. I received word from J. W. Byers, of California, requesting me to come out and preach on

divine healing at their meeting, which was to be held in the next month. He said he thought God would heal me. While my son sat beside me reading the letter, the mist seemed to pass from my mind, and things that I had witnessed became real. I had seen blind eyes opened, deaf ears unstopped, the lame made to walk, etc., in answer to prayer; but all had seemed like a dream. I had not been able to think of any scriptures nor to get my mind fixed on anything; but at this time I began to pray. Sometime in the night I felt that God healed me; but, failing to put forth efforts to get out of bed, I would fall asleep and on awaking I would be helpless as before. The next morning about six I came to myself enough to see that this was a trick of the devil, for I felt that the healing power of God could heal my body. I started to resist the devil, but I could not think of any Scripture; so I said, "Devil, in the name of Jesus Christ I throw the whole book at you," and jumped out of bed.

**Injured in
Cyclone.**

Bob Workman's wife, of Lola, Ky., was blown away in a cyclone and seriously injured, insomuch that she became an invalid. She had been an invalid seven years when I met her. I asked her whether she did not believe that the God who had healed her soul could heal her body. She said she did not know that she had ever thought of it. I told her to study over the matter and pray about it until I returned. Then a Methodist preacher, R. H. McConnell, now belonging to the Louisville conference, and I went out in the woods to have secret prayer. I told him that I wanted him to agree with me in prayer that God would put it into that woman's heart to trust him for healing, and that if she should be healed, we should have one of the greatest meetings that had ever been held in that country. We were holding services in that community. He said he would do it. We agreed in

prayer. When we went back to the house she was sitting on the side of the bed. I asked her what she had decided. Falling on her knees by her bed, she said that she thought the God who had healed her soul could also heal her body. The Methodist preacher and I knelt by her and prayed. God healed her instantly, and she sprang to her feet shouting.

**Crippled by
Fever.**

Edgar Smart had been a cripple for some months as a result of fever settling in one side and one leg. In fact, he had an abscess in one side. I went to the community where he lived to hold a meeting. My niece, Jessie Jackson, who now lives in Kankakee, Ill., and was then a Methodist and a non-believer in healing, was with me. I asked Smart if he did not believe that the Lord could heal him. He said he did. After considerable conversation we knelt for family prayer. He was on one side of me and my niece on the other. I laid my hands on him at the close of prayer, rebuked the disease in the name of Jesus, and commanded him to be whole. He jumped to his feet and began to leap and shout, while my niece began to scream and cry. After the man had shouted awhile, he sat down. In a little while he noticed his crutches by his side, picked them up and threw them under the bed, sprang to his feet and began shouting again. He never used his crutches any more. He now lives in Marion, Ky.

Willis M. Brown.

Hedrick, Ia.



I have personally conversed with those who have been healed of blindness, deafness, lameness, tumors, consumption, cancers, fevers, smallpox, broken bones—in fact, about all the diseases common to mankind. We have witnessed with our own eyes the definite healing of about all the above.

**Cholera
Infantum.**

In 1895, while we were holding meetings in Pittsburg, Pa., our eldest child was taken with cholera infantum. She rapidly grew worse until very few signs of life remained. She became so low that her eyes were set in her head, and the only sign of life was a little twitching in her neck. We continued in fasting and prayer; and when she was in that low condition, we gathered around the bed, anointed her with oil, offered the prayer of faith, wrapped her in a shawl, and started by faith to the evening service. We had proceeded only a few feet when the child opened her eyes and was instantly healed.

Pneumonia.

Two of our children have been instantly healed of pneumonia. In 1896, while we were holding meetings in Martinsburg, Pa., one of our children contracted a bad cold, which soon developed into pneumonia. In the meantime we went to the home of Sister Annie Cowan, Roaring Springs, Pa. Here the child lay in the very throes of death. We telegraphed to the *Trumpet* office for special prayer and fully resigned ourselves to the will of God in the matter. The Lord came to our rescue and healed the child.

One year ago our youngest boy was taken with pneumonia, and for four weeks he lay in a very low condition. We ceased not to pray day and night. To fulfil the law of our State we called a physician to examine him. He pronounced him in a dangerous condition, with fever at 104. He tried to persuade us to allow him to give medicine, but we told him that we had trusted the Lord for sixteen years without medicine and that he had never failed us. He said the child must positively have medicine to allay the high fever and save him. This gave us a good opportunity to testify to God's healing power, and we related the many times the Lord had healed both us and our children. He said, "Well, you have more faith than I." He soon

left, saying, "I will not charge you for this trip. You are doing a good work; keep at it." We continued in fasting and prayer through the next day. The Lord had a lesson for us and withheld the healing until we learned it. We thought too much of the child and would not give him up. About three o'clock in the afternoon I saw that the child was apparently dying, and told wife we must give him up. We began to weep aloud and to submit to the will of God. We cried out, "Yes, Lord; yes, Lord, we give him up." It was like cutting the very heart-strings, but we gladly submitted. We came to the place where it didn't make the difference of the turn of our hand whether he lived or died; we were perfectly resigned to the will of the Lord in the matter. Then our faith took a new hold, and while I held the child in my arms about six o'clock in the evening, he was instantly healed by the power of God. We shouted aloud for joy. In a few days I saw the doctor and told him the child was healed and well. He said, "I expected it."

**Various
Diseases.**

These are but a few of the many times the Lord has healed our children of various diseases without medicine. We have reared a family of six children, and all they know is to pray in time of sickness. Wife was instantly healed of hemorrhages of the lungs, and at another time of blood-poisoning. In answer to prayer I was instantly raised up at Vintondale, Pa., from a bed of sickness when very low with typhoid fever. I suffered with catarrh of the stomach for a number of years. I got to the place where I could scarcely eat anything without the most intense suffering. I finally was brought to a diet of cornstarch, which was the only thing I could eat without pain. I was pale and thin, and despaired of life. I weighed about 127 pounds. While holding meetings in the month of August, 1907, I was instantly and

permanently healed. At once I could eat everything without any pain, and I am a well man today. At the time of writing I weigh 170 pounds. During my long sickness I learned many precious lessons, among them, to have more compassion and sympathy for the afflicted and to desire healing only for God's glory. In November, 1908, I was instantly healed of blood-poisoning. But time will fail me to tell of all the goodness of the Lord to us as a family. We simply lift our heads with joy and give God the glory.

**Born a
Cripple.**

We have witnessed the healing of deafness, withered arm, cripples, rheumatism, and many of the very worst of diseases. A few years ago a girl was brought to the Pennsylvania camp-meeting, held at Emlenton. She was born with her head upon her breast. Her neck was turned crooked, and her head lay on her breast. When a child she had fallen into the fire, and her left side was burned to a crisp. In consequence her arm had grown to her side down to the elbow. It was much smaller than the other, and she had no use of it. She ate her dinner at my father-in-law's tent, and friends had to spread her bread. About three o'clock in the afternoon she presented herself for healing. It was on Sunday and in the presence of hundreds of people. When hands were laid upon her, she instantly raised her head and her hand, and was made every whit whole. She held her head as straight as any one and had the perfect use of her hand and arm that had grown fast to her side. That night, in the presence of thousands, she showed what wondrous things the Lord had done for her.

It would take a larger book than Webster's Unabridged Dictionary to contain all the testimonies of the multitudes who have been healed in this blessed light, and it would include all the diseases mentioned in the New Testament that were healed and as many wonder-

ful miracles. Let us praise his name together and move forward.

—Arbert M. Riggle.

New Bethlehem, Pa.



Pneumonia. One day my little boy was taken with pneumonia and became very sick, having high fever. We were ready for supper, but, seeing how the little fellow was suffering, I told my wife that I did not care for supper and I expected to fast and pray till the child was healed. As he was too sick to eat, we got down on our knees and prayed for him. Although he was only five years of age, his faith took hold, and, getting up, he said, "I am healed; I know I am." Immediately the perspiration began to flow. He arose and ate a hearty supper with me, for my fast was now over and the fever a thing of the past.

Earache. One evening the same child was taken with a severe earache. He was crying for us to pray for him; so we put him in bed, laid our hands on him, and prayed for God to stop the suffering. While we were praying, the little fellow ceased crying and fell asleep. That was the end of the earache.

Cutaneous Eruption. Another time he was taken with a bad breaking-out between his fingers. We had prayer for him, and he was healed. The next day he was telling his unsaved uncle about it and was going to show him the hand that had been so badly afflicted; but as it was so completely healed, he could not tell which hand had been afflicted.

The same child was healed of scarlet fever and of many other afflictions and diseases, but I will not take space to speak of them. He grew in faith and knew nothing but to trust in God for afflictions, and had better faith than I had.

Croup. Our little girl was taken with membranous croup and was so badly choked up that she was wheezing for breath, but when some of God's ministers prayed for the child, she was instantly healed and stopped wheezing. This same little girl was healed of cholera infantum, smallpox, and many other afflictions.

Typhoid Fever. In the missionary home in Portland, Ore., where we live, an individual was raised up in a wonderful way. He was so low with typhoid fever that he was almost skin and bones, so weak and helpless that he had to be waited on like a baby. After reading some precious promises to him, we anointed him in the name of the Lord and told him to arise and walk in the name of Jesus. It seemed almost like asking a dead man to walk, for he was so near gone; but he arose, praising the Lord, scattering his bed-clothes from the bedroom out into the sitting-room. He dressed himself and ate dinner. He is well and serving the Lord today.

Insanity. A lady was brought to the home who had become violently insane. We tried to help her, but she continued to grow worse. She escaped from us and ran away. We notified the police of her escape. They searched and found her out in an open field and took her to the police station. Wife and I went there and brought her back again; but as we were not prepared to care for such cases in the missionary home, she was taken to her brother's home and guarded under lock and key. As she continued to become more desperate, some thought it best to let her go to the asylum; but in the meantime we had written to the *Gospel Trumpet* family for prayers, and just at the time when it looked as if all hopes were gone, the Lord healed her perfectly. She got saved, and she is now the useful wife of a dear brother in an adjoining State.

G. T. Neal.

361 Failing St., Portland, Ore.

**In the Throes
of Death.**

Early one morning in 1895 a messenger came to my door with a request for me to come at once to the home of Bro. John H. Merica, who lived in the same town (Grand Junction, Mich.) at a distance of about three blocks, and who was dying from the effects of an injury received a few days previously. For some time he had been in northern Indiana holding a series of meetings. One night as he was on his way to the home of one of the brethren, he stepped between the cross-ties of a railroad bridge and fell a distance of fourteen feet, striking a large rock and receiving severe internal injuries. It was some time before he sufficiently recovered to go on to his lodging-place, where he remained until he could be sent home to his family.

He arrived home in a critical condition and continued to grow worse until it seemed death was near at hand. Conscious that his life was ebbing away and that he was soon to pass into eternity, he was resigned to what seemed the inevitable change, and amidst his pains and groans he was praising God, anxiously awaiting the messenger of death, that his soul might be wafted by the angels to the glory-world. He gave his parting words to his wife and children, and they went from the room weeping.

It was at this juncture that I arrived and found him in the throes of death, but still conscious and able to speak. As I entered the room, he recognized me and said:

"Well, Brother Byrum, I shall have to leave you, and shall soon be at home with the Lord."

Almost intuitively, without hesitating to consider how it sounded, I laughed at him and said:

"What is your idea or object in dying?"

He replied: "The two eldest boys are not saved, and probably through my death they will be brought to the

Lord, turn from a reckless life, and feel the responsibilities placed upon them in caring for the family and thereby become settled and established."

In reply to his statement I said: "Brother, you are viewing this matter from a wrong standpoint. It would be a very nice thing for you to be up in the glory-world singing with the angels, while your wife and family are left down here to labor and to bear the domestic responsibilities upon them, which you ought to be assuming in their stead. Furthermore, there are many more ministers needed, and for you, now only in your prime of life to be up there in glory and we down here toiling with all our might to get the gospel to the people—well, that would, indeed, be nice for you. I should like to go along with you. However, as your excuse is a poor one and as the promises of God will cover your case for healing, I think we should have a season of prayer first and learn the will of the Lord in regard to the matter."

He submitted and agreed with what I had said, and I asked:

"Are you just as willing to live as you are to die if the Lord wills it to be so?"

"Yes," was his reply.

Realizing that his end was rapidly approaching, I fell upon my knees at his bedside and from the depth of my soul prayed:

"O Lord, behold this brother now in the throes of death because of the injuries received from the accident, and consider that his family needs his care and protection, and that his services are needed in the ministry of the gospel. His case comes within the limit of thy promises, therefore in the name of Jesus I rebuke the power of death and pray that thou wilt send thy healing power and raise him up to thy glory. Amen."

Immediately the pain ceased. As he had lost so

much sleep, I told him that he should take his rest and sleep; that when he felt like getting up, he should feel free to do so; and that I should expect him to come over to see me later in the day. About the middle of the afternoon he came walking down the street and called at my office, praising God for his wonderful goodness and healing power. Since that time he has spent many years preaching the gospel, and he today is a living monument of the mercy and power of God.

**"If They Drink
Any Deadly
Thing."**

Mark 16: 17, 18.

A few years ago Bro. G. J. Detweiler and wife, who now reside in Bellefontaine, Ohio, were living at Grand Junction, Mich. One day while Sister Detweiler was cleaning some clothes, she poured some gasoline in a tin cup and placed it on the table. A neighbor girl, who was caring for the baby boy, then probably about eighteen months old, took the tin cup to give the baby a drink, supposing that the cup contained water. The child drank freely before the mistake became known. Immediately the gasoline took effect, and the gas forming caused a rapid expansion of the child's body, or bloating, and it was thrown into convulsions.

As I happened to be standing in the yard at the time, a brother rushed out of the house and asked me to come at once to pray for the baby. When I entered the room, the grief-stricken mother was clasping her dying child in her arms and calling upon God for help. As I witnessed the scene, these words of Jesus' (Mark 16: 17, 18) flashed through my mind: "And if they drink any deadly thing, it shall not hurt them." There was no time to lose; a few moments and the child would be gone. Falling upon my knees and laying hands upon the child, I quoted those words and told the Lord that here was just such a case and that we believed that

promise. The Lord sent immediate relief and deliverance to the child, saving it from any injurious results.

Sending of Handkerchiefs. During the past few years thousands of people who are isolated from the elders have sent to us for handkerchiefs in accordance with Acts 19:12, and have received healing by the power of God. Among these cases there have been some wonderful healings and miracles. A few years ago a native school-teacher in India, who for a long time had been suffering from a severe attack of rheumatism, heard of such healings in America and had Bro. A. D. Khan, of Calcutta, to write to us for a handkerchief. Two months were required for the letter to reach us and one to return. During this time the man suffered intensely. Upon the arrival of the handkerchief and its application he was instantly healed. Many people of the village assembled to witness the manifestation of the power of God. As many as six hundred handkerchiefs have been purchased at one time to send to the sick, and within a few weeks have all been sent to the suffering.

Requests by Telegram. Telegrams are being constantly received from various States from the the Atlantic to the Pacific, and from Canada, asking for prayer in behalf of the sick. Also, a number of cable-messages have been received from foreign countries, and long-distance telephonic messages from every direction. A few years ago a man in Augusta, Ga., sent a telegram asking prayer for his wife. The next day he telegraphed the following message: "Healed every whit. Praise the Lord!"

Prayer Requests by Letter. At the *Gospel Trumpet* office, Anderson, Ind., the requests by letters for prayer have become so numerous that it has become the business of one person to prepare them to present for special prayer, and to send answers of encouragement.

Thus through intercessory prayer in accordance with Matt. 18:19, many have been enabled to receive the healing touch by the power of God who otherwise might have been unable to grasp the promise and appropriate the same sufficiently to receive the needed help.

Anderson, Ind., Jan. 15, 1911. E. E. Byrum.



THE BLIND MAN'S TESTIMONY.

He stood before the Sanhedrin;
The scowling rabbis gazed at him;
He recked not of their praise or blame:
There was no fear, there was no shame,
For one upon whose dazzled eyes
The whole world poured its vast surprise.
The open heaven was far too near,
His first day's light too sweet and clear,
To let him waste his new-gained ken
On the hate-clouded face of men.
But still they questioned: "Who art thou?
What hast thou been? What art thou now?
Thou art not he who yesterday
Sat here, and begged beside the way,
For he was blind."

*"And I am he;
For I was blind, but now I see."*

He told the story o'er and o'er;
It was his full heart's only lore:
A prophet on the Sabbath-day
Had touched his sightless eyes with clay
And made him see who had been blind.
Their words passed by him like the wind
Which raves and howls, but can not shock

The hundred-fathom rooted rock,
Their threats, their fury, all went wide;
They could not touch his Hebrew pride;
Their sneers at Jesus and his band,
Nameless and homeless in the land,
Their boasts of Moses and his Lord—
All could not change him by one word.

*"I know not what this man may be,
Sinner or saint; but as for me,
One thing I know, that I am he
Who once was blind, and now I see."*

They all were doctors of renown,
The great men of a famous town,
With deep brows, wrinkled, broad, and wise,
Beneath their wide phylacteries;
The wisdom of the East was theirs,
And honor crowned their silver hairs.
The man they jeered and laughed to scorn
Was unlearned, poor, and humbly born;
But he knew better far than they
What came to him that Sabbath-day;
And what the Christ had done for him
He knew, and not the Sanhedrin.

—*John Hay, Secretary of State*
Nov. 8, 1906. *under President McKinley.*

PART II

The Doctrine of Divine Healing Explained

CHAPTER I.

A PRESENT REALITY.

**The Popular
Belief.**

Thousands of instances of today tell us in language more forceful than words that God is still the healer of his people. It has been the popular belief that the divine manifestation of healing favor ended with the early days of the New Testament church. That such should have been the popular idea for centuries is no marvel when we take a backward glance over the times, during the Christian era, through which the world has passed.

**A Doctrine
not Preached.**

We are creatures subject to contemporaneous influence. We are likely to believe, hold, think, or feel as do the others of our generation. It is true, also, that people are not likely to believe a doctrine until it has been preached. Christianity, so far as it has stood in the foreground in the world's perception, has passed through various stages of apostasy, and the failure to teach any particular Scriptural truth has naturally been the occasion for general unbelief and skepticism respecting that doctrine.

**The Whole
Truth Again.**

Perhaps the reader is not aware that we are now living in a time in which there is a revival of the doctrines, truths, and practices of the apostolic days; in other words, that the

whole truth is preached once more with the accompanying manifestations of divine approval and favor. Catholicism held the Christian world in its dark grasp for many hundreds of years. The Reformation of the Sixteenth Century arose, and an epoch of Protestantism followed. The latter period, as we well know, has been one of religious confusion, characterized by numerous sects and as many creeds and shades of teaching—a self-evident fact that in her rise out of apostasy Christianity has not by this state of affairs reattained to the full Bible standard.

The Scriptural Level of Christianity. But each period has its beginning and its end, and one has been succeeded by another until we have now come to the last. According to the prophecies, Christianity must rise to the Scriptural level and to her full height of glory and victory before the world itself shall end. Since the Dark Ages her march has been steadily onward and upward to greater light and victory—not to new light, but to a repossession of the light that shone in the morning of the gospel day. This light the people of God are already enjoying. Protestantism, divided into conflicting sects, is no longer able to hold a spiritual people within its pales of confusion. Though Protestantism and Catholicism still continues, yet, so far as any identification of the church with these is concerned, they are past. God's true church, consisting exclusively and inclusively of his saved children, is fast moving out of the sects into glorious unity again and into the enjoyment of divine privileges which have been

unknown only as they have been obscured by the darkness and mists of apostasy. Among these privileges is divine healing of the body.

**Counterfeit
Movements.**

While it is true that once more the 'Sun of righteousness is appearing with healing in his wings,' it is also true that there are many deceptions and counterfeit healing movements. Satan is ever ready, beforehand, to check the advance of God's truth. This he does by various forms of healing which are not divine, though purporting so to be. Mention of these will be made in a subsequent chapter. True divine healing has no affinity with such, but is in strict accord with the Word of God. The genuine healing of the body by divine power is really our glorious privilege today.



CHAPTER II.

DIVINE HEALING REASONABLE.

**Why a Thing
Incredible?**

The Apostle to the Gentiles, in his noble defense before King Agrippa, asked, "Why should it be thought a thing incredible with you, that God should raise the dead?" Acts 26: 8. The hope of Israel, for which he was accused and in bonds, centered in Jesus Christ, who had risen from the dead as "the first-fruits of them that slept." 1 Cor. 15: 20. Popular thought in that day was adverse to the affirmation of Paul's that one Jesus, who had been put to death, had risen from the dead. Today popular Chris-

tian thought accepts the doctrine of the resurrection of Christ, but is skeptical in regard to divine healing. But why—why, we ask, should it be thought a thing incredible that God should *heal the sick*?

**A Consistent
Proposition.**

With those who comprehend the Father in his lovingkindness and his care for his children it is no question. What of our relationship to him as his redeemed children? Is there not something inherent in us that tells us that in our heavenly Father's plan we have consolation for all our woes? that we may cast on him all our sorrows? How natural for the soul, when all earthly hope has fled, to turn instinctively to its Maker for help! The trouble is, the "earthly hope" has, with many, a sphere abnormally large, including a resort to the medical system, in which man falls far short of understanding the mysteries of the human body sufficiently well to be a substantial benefit in time of illness. Medical science, changing almost with the decades, now awakens to the discovery that drugs do not cure, and many physicians are deprecating their use and giving more attention to simple hygienic and sanitary measures in the treatment of diseases.

**The Mania
for Medicines.**

There is something in the mania for drugs and remedies that corresponds to the old-time sorcery. Dr. Charles A. Tyrrell, in *Health*, says:

"The mania for swallowing proprietary medicines can only be accounted for on the hypothesis that the old superstition that dis-

case was a positive entity only to be displaced by a superior entity, still survives. This belief has a certain foundation in the fact that certain drugs will modify certain symptoms, although they never reach the cause. The advanced physician of today no longer believes that drugs will cure disease."

**Reason for
the Mystery.**

Man has drifted from God and is consequently left to grope in his own darkness. The mystery regarding disease is never cleared nor is the right cure ever found until man returns to God and finds the all-sufficient remedy for his ills in divine healing as taught by the Scriptures. We think we are enlightened, but forget that what of enlightenment we possess has its source in the Bible. People will never become enlightened along the course that medical science has taken, because it is not God's way.

**No Sickness
at Creation.**

If we read the story of creation, in this connection, we are impressed with the fact that God did not make sickness. On the contrary, all was very good. There was a condition of soundness and health and freedom from mortality and pain, so that God, looking upon it, could say it was "very good." We come to look upon that as the ideal condition of life, and as we follow it on we find it is going back to that at the last; that the goal of hope and prophecy is a world where there will be no disease.

**Disease
Unnatural.**

Is not disease, therefore, abnormal and unnatural? Did it not spring from an evil not found in the constitution of nature? If it did not come from nature, we reason that its

removal (if we may except the law in nature which tends to maintain equilibrium, and which antagonizes whatever is unnatural) is not provided for within the sphere of natural means, but that some power higher than nature must be concerned. If God had made sickness, it would seem all right to go to the woods for herbs and find relief. But it is not natural; it comes originally from Satan and sin, as we shall see in our next chapter. It is not natural but is the mark of a great disturbance in nature, accomplished by our arch-enemy, the devil, who now imposes himself upon mankind in this manner. Nature herself, however, by her very law of antagonism to that which is unnatural, would rectify our physical ills, and in many cases succeeds when not hindered.

Healing is

by Spiritual

Law.

Divine healing is not unreasonable;

it is in accordance with spiritual law.

Healing on the natural plane is according to law—the law of nature; whereas there is no fixed law in medical science, whose remedies and methods are ever changing. When we place our bodies in the hands of God for healing they are brought under other and higher laws—laws which do not interfere with the natural, but supersede it. Nature does not cease to work; but Christ comes into the body with a life and power so far beyond the natural that the natural is, as it were, swallowed up in the supernatural.

**Consistent with
God's**

Benevolence.

Again, divine healing is consistent
with the benevolence of God. If

God is almighty in power and is really thoughtful and

considerate of his creatures, and if he is going to undertake the work of delivering them from their wrong conditions, would it not seem very strange if he should leave out the most obvious of all their troubles—physical disease—or if he should fail to provide for their bodily needs and infirmities? He says, “Call upon me in the day of trouble: I will deliver thee, and thou shalt glorify me.” Is this to apply in some spiritual sense only, and is it not for us when we have a stroke of disease? Here are some more promises:

No good thing will he withhold from them that walk uprightly.

They that wait upon the Lord shall renew their strength.

My God shall supply all your need according to his riches in glory by Christ Jesus.

Do not these promises include healing if we need it, to say nothing of those which explicitly mention healing?

**Our Father's
Desire.**

Ah, dear reader, too many people fail to live in the relationship to God that he intended they should. Why regard him as a mere *last resort*? Why not think of him as one who is pleased to enter at once into our troubles as the bearer of them all? Would not that be reasonable? Has he left us in the hands of experimenting druggists and patent-medicine fiends, who grow rich on the suffering of others? When sickness or disease comes upon us or upon our family, has he left us in the dark? Is it only once in a while that he can be persuaded to interpose in a special way to help us out of our suffering, distress, and perplexity? No, indeed. Our Father

desires to be on very intimate terms with his children. This being true, is it unreasonable to suppose that he has provided for the healing of their bodies? A multitude of happy witnesses will answer no, and a Scriptural investigation of the subject will confirm their testimony.



CHAPTER III.

ORIGIN OF DEATH AND SICKNESS.

**Man's Fall
into Sin.**

It is evident that death and sickness had their origin in man's fall from that plane on which he enjoyed constant union and fellowship with his Maker, and immunity from disease and death. God had said to man, with reference to the tree of the knowledge of good and evil, "In the day that thou eatest thereof thou shalt surely die." Gen. 2:17. The literal translation is, "Dying thou shalt die." Man's being, in both its moral and physical aspects, was affected by the fall, and thus there resulted two forms of death—spiritual and physical. Spiritual death, that estrangement of the soul from peace and harmony with God, is not within the province of this treatise to discuss. It is with the effects upon man's physical being that we are interested in this connection, for it is to this source that sickness can be traced.

**Effects on
Physical Being.**

Cut off from the tree of life, man immediately became subject to the influence of time and decay and all those adverse ele-

ments against which the divine influence no longer afforded protection. Satan had gained an advantage, and the whole race was plunged under his cruel bondage of sin and death and more or less physical suffering.

And unto Adam he said, Because thou hast harkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it: cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life; thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field; in the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return.

* * * * *

And the Lord God said, Behold, the man is become as one of us, to know good and evil: and now, lest he put forth his hand, and take also of the tree of life, and eat, and live forever: therefore the Lord God sent him forth from the garden of Eden, to till the ground from whence he was taken. So he drove out the man; and he placed at the east of the garden of Eden Cherubims, and a flaming sword which turned every way, to keep the way of the tree of life. Gen. 3: 17-24.

**Text from
Paul.**

One text from Paul's Epistle to the Romans, fifth chapter, will suffice to show that this death was entailed upon the whole human family:

Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned. Verse 12.

**Selections from
Commentators.**

We will note a few selections from commentators on this subject.

Whedon. Matt. 8: 18. "Sickness, mortality, and temporal death are as truly a part of the great penalty of sin as the very pains of hell itself."

Trench Int. Page 32. "Then if we ask ourselves what are

the physical manifestations of our sin, they are sicknesses of all kinds, fevers, palsies, leprosies, blindness, etc."

Wesley. Matt. 9:5. "For which is easier to say, Thy sins are forgiven thee, or to say, Arise and walk?" "Therefore if I can heal his disease I can forgive his sins, especially as his disease is the consequence of his sins; therefore, these must be taken away, if that is."

A. Clarke. John 5:14. "He showed him that he knew the of the natural evil in the world. Christ goes to the source of the malady, which is sin, and to that as the procuring cause we should refer in all our afflictions."

A. Clarke. John 5:14. "He showed him that he knew the secret of the past—sin no more—thereby intimating that his former sins were the cause of his affliction."

Barnes. John 5:14. "Sin no more. By this expression it was implied that the infirmity of this man was caused by sin—perhaps by vice in his youth. His crime or dissipation had brought on him this long and distressing affliction."

Lange. Matt. 8:17. "But our diseases are undoubtedly connected with sin on the one and death on the other hand."

Bengel. Matt. 8:17. "A single principle of corruption infects both soul and body."

Nast. Page 297. "All suffering is the consequence of sin."

Watson and Nast's Com. Matt. 8:17. "And all our sufferings are the consequences of sin."

**Satan's Power
Felt.**

Physical disease, resulting as it does from sin, is Satanic in its origin. By accomplishing man's fall, the devil succeeded in obtaining such a sway over mankind that his influence is sometimes felt as a personal force. Under some acute and malignant attack of disease one not only is conscious of physical distress, but is likely to have sensations of a power behind it that clouds the face of God and fills every thought with spiritual disorder. The soul that has become sensitive to the touch of spiritual things can not be mistaken in the awful shadow of evil that falls upon us under some terrific fever or inflammation. As truly

as our Lord in the vision of the twenty-second Psalm, we are conscious that our soul is among lions and that mighty living forces are setting in upon us from the gates of hell and encompassing us about for our destruction.

Conclusion. Just how far reaching were the effects of the fall with reference to man's freedom, his happiness, and his environment, we shall not attempt to determine. We know that physical death is one of the effects and that in physical death are involved sickness and disease. Left unprotected against death, man became subject to sickness. Sickness was incompatible with conditions prior to the fall, and therefore it was in the fall that it had its origin.



CHAPTER IV.

THE REDEMPTIVE PLAN.

God not Responsible for Man's Fall. Do we need an apology for man's existence and his environment before the fall? Do we question the wisdom of the plan that placed man where he could sin and bring upon the race untold sorrow? Let us see how God was not responsible for man's fall. The whole situation depended upon man's free moral agency, without which he would have been as one of the dumb brutes. The condition of his possessing a personal soul and the power to do right or to do wrong made it possible for him to sin.

**How Sin
Was Possible.**

But why should there have been such a thing as *wrong*? That was possible because man was not God himself, but was necessarily subject to God as his superior. God, who is the creator of all and above all, can not transgress, for he is under no law. The moment there came into existence a free moral agent who was other than God himself, that moment there sprang the possibility of pleasing or offending God, of doing right or of doing wrong.

**Justice in
Being Created
as We Are.**

Shall we, then, complain against our Maker? Do we regret that we are placed above the brute creation and are not mere automata? Is the pleasure of God to be criticized for making, as his climax of creation, a race of beings in his own image, with whom he could hold the intercourse of affection? What pleasure would he find in the lower orders of creatures, who are not conscious of their own existence? Let us not say unto God our Father, "Why hast thou made me thus?" but let us be satisfied with his omniscience, rejoicing that his very character is love and that by his plan of redemption he has placed within our reach all that was lost in Eden, and more.

Oh the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out!

**The
Redemptory
Fiat.**

Directly upon the fall of our fore-parents God said to the serpent, who figured as the impersonation of Satan:

And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel. Gen. 3:15.

**Christ the
"Seed."**

In this statement we have the plan of redemption. Satan was to suffer a head-bruise that would mean the loss of his kingdom and power, while he in turn should 'bruise the heel' of Him on whom should rest the responsibility of man's redemption. Christ, the promised "seed," suffered this bruise, that he might purchase back man's lost estate and thus bruise Satan's head. God sent his Son into the world "that the world through him might be saved."

**Redemption
Includes the
Physical.**

Assuming that the Christian world accepts without controversy the truth that Jesus Christ came to effect man's redemption, let us consider this redemption as it relates to man's physical part—his body; and consider whether, from a Scriptural standpoint, there is not something of this redemption that we may receive in this life, in advance of that glorious day when death itself shall be destroyed, when this corruptible shall put on incorruption and this mortal immortality.

**The Bible the
Surer Founda-
tion of Healing.**

It is a fact that people are healed, but is it only through some phenomenon of the mind? Do they only make themselves *believe* they are healed? To base the doctrine of divine healing upon their testimony might not, after all, be sufficient. The Word of God is the surer foundation. If this doctrine can not be substantiated by the Word, it falls; but if, on the other hand, it is Scriptural truth,

it will stand while the heavens and the earth exist. We shall see that the work of redemption covers the needs of the body as well as those of the soul.

Two Cardinal Functions. We here adopt a paragraph from a writer in *Christian Work and Evangelist*.

Some one has ingeniously counted the verses of the Bible from start to finish, and found, to his great surprise, that the very central one is Psalm 103:3—"Who forgiveth all thine iniquities; who healeth all thy diseases."* When Jesus came to reveal the full, clear vision of the Father's purpose, he certainly made this twofold work the central truth of God's great revealed purpose. Throughout the whole Old Testament this is most clearly *latent*; throughout the whole of the New Testament this is most powerfully *patent*. Clearly Christ's one great work was to atone for sin. The angel called him Jesus, "for he shall save his people from their sins." He also went about his Father's business, "healing all manner of diseases," that he might show his power to make us fully perfect as our Father in heaven is perfect. These two great cardinal functions of the divine life which he revealed are as essential to one another as the inside of a circle means there is an out. Jesus seemed to feel they were but the double side of the shield of faith and the work of faith, the double manifestation of the life of the Spirit. Pungently and power-

*As a matter of careful count, the exact center of the Bible is between verses 1 and 2 of this Psalm, right in the midst of the Psalmist's expression of praise, for which forgiveness and healing—verse 3—furnish the occasion.

fully he put the deep conviction when he said, "Which is easier to say, Thy sins be forgiven; or to say, Arise and walk?" The spirit of life in Christ Jesus must sooner or later round out the whole man in the heaven-purposed perfectness. Christ came to redeem our bodies as fully as to cleanse our hearts, so that out of the twain he may make out of us one new man redeemed by the spirit of our Father revealed in Christ Jesus. *Any other creed than this is not the full-orbed creed of Christ.*

Double Power of the Redeemer. Since the body shared with the soul

in the fall and its effects, it would be unreasonable to suppose that its needs would not be provided for in redemption. The promised "seed of the woman," who was to "bruise the serpent's head" and who in doing so was to have his heel bruised (that is, suffer in his lower or human nature), had to be one who would have power to forgive sins, heal all manner of sickness and all manner of disease, and also demonstrate that he could raise the dead and that he finally would do so and crown them with immortality.

CONVERSION AND HEALING.

Conversion. Strengthen ye the weak hands and confirm the feeble knees. Say to them that are of a fearful heart, Be strong, fear not: behold, your God will come with vengeance, even God with a recompense; he will come and save you.

Healing. Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then shall the lame man leap as an hart, and the tongue of the dumb sing. Isa. 35: 3-6.

Conversion. But he was wounded for our transgressions,

he was bruised for our iniquities: the chastisement of our peace was upon him.

Healing. Surely he hath borne our griefs and carried our sorrows: yet we did esteem his stricken, smitten of God, and afflicted. With his stripes we are healed. Isa. 53:4, 5.

Conversion. Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness.

Healing. By whose stripes ye were healed. 1 Pet. 2:24. And, behold, they brought a man sick of the palsy, lying on a bed.

Conversion. And Jesus seeing their faith said to the sick of the palsy, Son, be of good cheer: thy sins be forgiven thee. And, behold, certain of the scribes said within themselves, This man blasphemeth. And Jesus knowing their thoughts, said, Wherefore think ye evil in your hearts? For whether is easier to say, Thy sins be forgiven thee, or to say, Arise and walk? But that ye may know that the Son of man hath power on earth to forgive sins (then saith he to the sick of the palsy),

Healing. Arise, take up thy bed, and go unto thine house. And he arose and departed to his house. Matt. 9:2-7.

For this people's heart is waxed gross, and their ears are dull of hearing, and their eyes have they closed; lest at any time they should see with their eyes, and hear with their ears, and should understand with their heart, and should be converted, and I should heal them. Matt. 13:15.

And he sent them to preach the kingdom of God and to heal the sick. And they departed, and went through the towns, preaching the gospel, and healing everywhere. Luke 9:2-6.

Three Important Truths. Conversion and healing are here pre-

sented to us upon an equal basis in the redemptive plan, and we are enabled to see that God was not forgetful of the physical needs of the fallen race when he anointed Jesus of Nazareth "to preach deliverance to the captives" and "to set at liberty them that are bruised." Three important Scriptural truths are made plain in these texts: 1. Healing is in the redemptive plan. 2. It stands in this plan

upon an equal basis with conversion. 3. God is as able and willing to heal as he is to save. Human logic argues to the contrary, but this does not change the Word of God. As truly as the prophet saw, by the inspiration of the Holy Spirit, that the life and ministry of Jesus, of the apostles, and of the whole gospel dispensation, should be marked by the grace of God to save from sin, so he saw this same grace of healing. It is a most glorious and soul-cheering prophecy, indeed. It inspires hope and comfort to every soul who is weary and heavy laden with sin.

**A Prophecy
Fulfilled.**

God has promised to come with a recompense. What is this recompense? It is salvation to every one who seeks God. "He will come and save you." He will come with vengeance against your sins, but with a recompense of salvation to every seeking soul, even to him who has a fearful heart. "Be strong, fear not," says the voice of inspiration. Every doubt and fear may be cast aside, and the guilty soul may come with confidence and assurance in the promises. God will save. But can we not hear that voice in the same breath proclaiming the glorious gospel of healing? and can we not see in the fulfilment of this prophecy, when the gospel day began to shine, that the blind eyes were opened, the deaf ears were unstopped, the lame leaped, and the tongues of the dumb were made to speak? These prophecies are predictions of the glorious redemption of the gospel, and they are fulfilled to the very letter in this gospel day.

**What Christ's
Life Expressed.**

"Surely he hath borne our griefs and carried our sorrows," which in its fulfilment is translated, "Himself took our infirmities and bare our sicknesses." This is so plain to every honest and willing mind as to need no comment. He himself has brought this deliverance, which he has so dearly purchased by taking all our sins and sicknesses upon himself; for by his vicarious sufferings on the cross he paid the redemption-price and was enabled to offer to this sin and disease cursed world this perfect redemption-liberty. This he had the power to bestow upon all who believed on him, even before the work of his atonement was consummated upon the cross. His whole life was the divine expression of redemption, but it all centered in the cross. In view of this fact he granted salvation and healing to all who came to him, previous to the cross; and through the apostles and all believers since then the same blessings have been realized—not to those who believe not, but to those who believe. The words and deeds of Christ are the divine interpretation of the redemptive plan. No one, therefore, from this standpoint can fail to see that healing is a redemptory blessing and an important part in the redemption-plan.

The life and the ministry of Christ also prove beyond doubt that divine healing stands on an equal with conversion in this great plan. No case can be cited in the records of his life where he ever turned a suffering mortal away. The blessed "I will" was the universal response either in word or deed to every request. His

interest in the body was everywhere manifested in equal tenderness with that in the soul. How could it be otherwise? The body is a necessary part of us, and it has most certainly partaken of the deadly effects of the fall—sickness and physical death—which must necessarily be removed through redemption.

How Much Redemption in This Life. The question may be asked, How much of the effect of the fall is to be removed by redemption? The Scriptural answer is, *All of it*. But how much of it is to be removed in this life? The answer is given in the quoted text: "Himself took our infirmities and bare our sicknesses." This we believe to be the Scriptural limit to divine healing to be enjoyed in this life. The boundary to the gift of miracles and faith may reach much further into the illimitable, but the life and ministry of Christ in his dealings with sickness and disease is certainly a correct demonstration of this text. He manifested his power over death by raising a few from the dead, and completely conquered mortality for himself by putting on immortality; but this is not to be obtained by his saints until the time comes, when the last enemy (death) shall be destroyed, and all, both the sleeping and living saints, shall put on immortality, at his second coming. 1 Cor. 15:20-26. Physical death is therefore a part of the effects of the fall that shall not be removed on this side of the resurrection.

But now as to sickness, we see that this characteristic of the fall comes within the redemptory limit on this side of the resurrection. Sickness is an abnormal con-

dition of the body, just as sin is an abnormal condition of the soul. Both have entered through the fall; both can be removed through redemption, in this life. This truth is most substantially sustained by the life and ministry of Christ and the apostles, and by the testimony of increasing multitudes of saints in these last days.

**God as Willing
to Heal as
to Save.**

God is as able and willing to heal as he is to save. When the paralytic was lying at Jesus' feet and the comforting words of pardon were spoken to him, Jesus asked of the people around him, "Whether is easier to say, Thy sins be forgiven thee, or to say, Arise and walk?" His power to do both was here plainly shown, and this instance speaks out to all the world that his power and willingness as Savior and as Healer are equal and that all may come to him and partake of these blessings.

**Salvation and
Healing: How
Not Parallel.**

There are a few particulars in which salvation and healing do not stand on the same plane and do not run parallel.

1. In importance. The salvation of the soul is the all-important thing for which Christ died.

2. Salvation is permanent and perpetual, or can be. This is true because the full redemption of the soul is obtained and realized in this life. Divine healing of the body is not perpetual, but a temporary relief, from the fact that the full redemption of the body will never be realized until the resurrection of the dead. Until the resurrection we inhabit a mortal fleshly body susceptible to sickness and disease. But, thank God, provisions have been made for our healing.

3. Sin is moral impurity, while sickness is not. The apostle says, "Though our outward man perish, yet the inward man is renewed day by day." The soul may be fully saved, yet the body suffer. This brings us to another thought; namely, that a saved man may be sick, while an unsaved man may enjoy health. Sin grieves God, while sickness touches his compassion. If sickness were moral impurity, then health would be moral purity, and many sinners would be partakers of moral purity irrespective of the atonement of Christ. Therefore, and since full redemption of the body is not realized until the resurrection and we yet inhabit a fleshly mortal body susceptible to sickness and disease, it is possible for God's people to become afflicted in this manner without their salvation being affected or without their having committed sin.

"HE WILL COME AND SAVE YOU."

Say to them that are of a fearful heart, Be strong, fear not: behold, your God will come with vengeance, even God with a recompense; he will come and save you. Isa. 35:4.

Salvation More than from Sins. That salvation includes more than deliverance from our sins is clearly evident from the succeeding verses in this prophecy; hence we may expect to find in the New Testament application of the word clear proofs that such is the mind of the Holy Spirit. We will use only those texts in which the same Greek word occurs as is used in Matt. 1:21. Underlying, and most important of all, is salvation from our sins, and it is therefore mentioned first

in the New Testament as the most important of the objects of the coming of Christ.

Sin entered the world first, and on account of it Satan held a mortgage or claim upon the human race until Jesus by his coming and death put away sin and released those who believe in him from the grasp and power of Satan.

The decree and the appointment of God upon mankind which followed the entrance of sin into man are also by God's appointment to cease in their own time through the redemption in Christ Jesus, as can be seen from the following texts: Rom. 8:19, 23; John 6:39; Luke 20:36; Hosea 13:14; 1 Cor. 15:53-57.

**Includes
Healing.**

We wish to confine ourselves to that part of salvation that properly belongs to the divine healing of the body. The first text we notice is Jas. 5:15. The prayer of faith, or the prayer made with faith, shall *save* the sick; that is, save him from his sickness, or *heal* him. "Pray one for another, that ye may be *healed*. The supplication of a righteous man availeth much in its working." *Revised Version*.

We see in Mark 10:52, referring to the healing of blind Bartimæus, that in the Greek the same word is used by Jesus; but it is here translated "made thee whole," which is correct, since salvation is truly a making *whole* in heart, mind, or body.

And Jesus answered and said unto him, What wilt thou that I should do unto thee? The blind man said unto him, Lord, that I might receive my sight. And Jesus said unto

him, Go thy way; thy faith hath made thee whole. And immediately he received his sight, and followed Jesus in the way.' Mark 10:51, 52.

In referring to the same case Luke uses the same word, and it is translated "saved"—"thy faith hath saved thee." Luke 18:42. In Mark 5:23, referring to one at the very point of death, the word again occurs in the Greek.

' And besought him greatly, saying, My little daughter lieth at the point of death: I pray thee, come and lay thy hands on her, that she may be healed; and she shall live.

In Luke 8:36 we find it used with reference to deliverance or healing from evil spirits.

They also which saw it told them by what means he that was possessed of the devils was healed.

Conclusion. We have set before us, therefore, the Greek word *sodzo*—to save—used in reference to Christ's work in the soul (Matt. 1:21), and in these other texts to salvation from all manner of sickness and all manner of disease, blindness, the very point of death, yea, death itself, and healing from evil spirits. How plain and precious encouraging to our faith in Jesus as our Savior! How great and worthy of God is this salvation!

But this is not all. If we turn to Acts 14:9 we find it used in reference to the healing of a man who had been a cripple from his birth. "The same heard Paul speak: who steadfastly beholding him, and perceiving that he had faith *to be healed*, said with a loud voice, Stand upright on thy feet. And he leaped and walked."

How truly, then, are fulfilled the words of the

prophet referred to at the beginning of this chapter! Weary sufferer, have faith in God and allow not men or devils to lead you to limit the Holy One of Israel, our Savior. He will come and *save* you.



CHAPTER V.

HEALING IN THE ATONEMENT.

A Procuring Cause.

The atonement of Jesus Christ embraces his suffering, death, and resurrection; therefore whatever benefits come to us through or as a result of his suffering, death, and resurrection come to us through the atonement. There must be a procuring cause for salvation, healing, and the future redemption of our bodies, and this cause can be no other than the death and resurrection of Christ. It all centers there. Our faith is founded on the fact that Christ is risen. "For if Christ be not risen, then is your faith vain." The fact that Christ arose from the dead is the foundation of our faith, both for salvation and for healing. The future resurrection is founded on this truth. Viewing it from every standpoint, we see that the full redemption for both soul and body from the direct effects of Adam's sin, is granted to us through the death and resurrection of the world's Redeemer. This is the atonement.

Several Aspects.

A term that signifies something having several different phases or aspects may be variously defined by different persons, according to that aspect of the thing which they have

seen or which has been impressed upon their minds. A complete definition of a term includes all its aspects. While a single aspect may be defined correctly, yet, as a definition of the whole, it is incomplete; for the whole is made up of all its parts. That definition of a term, then, which is both correct and complete can be given only by the mind that has viewed or comprehended it in each and all of its aspects.

A Single Aspect Insufficient. One who had never handled an egg but had only viewed its end could say an egg is round, while another, who had had a side view, would say it is oval and larger at one end than at the other; but it would take both definitions together to define its shape correctly and fully. So there are many words, such as repent, sanctification, atonement, etc., which include several phases of the thing implied. To one man atonement may signify a simple, bloodless at-one-ment, or restoration to harmony, regardless of the nature of the means necessarily employed to bring about such at-one-ment. To another the thought of propitiation, or atoning sacrifice, appeasing of wrath, is perhaps the only aspect of atonement in his mind. It has been owing to this fact, doubtless, that some have been unable to see divine healing in the atonement.

It is not easy to see how the irresponsible body and its diseases enter into or are directly included in either of these two aspects of the atonement of Christ. The rational soul certainly is; for it has sinned and is alienated from God, whose justice and mercy must both

be upheld in the reconciliation of the sinner to himself. In the cross of Christ "Mercy and Truth are met together; Righteousness and Peace have kissed each other" (Psa. 85: 10), and through it God can himself be just, and be the justifier of him that has faith in Jesus. Rom. 3: 26.

**The Sacrificial
Altar a Type.**

The great brazen altar at the door of the Jewish sanctuary, where God met with the children of Israel (Ex. 29: 42, 43), where sins were confessed, where the innocent bore judgment for the guilty, and where all sacrificial blood was shed, answers to the cross and its relationship to both the world and the church. Here God meets the sinner. Here, once for all, Christ suffered for sins; the righteous for the unrighteous, that he might bring us to God. Here love bound Jesus, the sacrifice, as "with cords, to the horns of the altar." Psa. 118: 27.

This altar was three cubits high; doubtless significant of the Trinity in the work of the cross—the Son offering himself without spot unto the Father, through the power of the eternal Spirit. Heb. 9: 14. It was four-square, and thus was significant of the four aspects of atonement, in at least two of which healing for our bodies from all manner of sickness, disease, and diabolical imposition and oppression is directly included.

**Phases of
Atonement.**

Christ crucified is to us—1. A propitiation—an atoning sacrifice. Rom. 3: 25; 1 John 2: 2; 4: 10.

2. Reconciliation—restoration to harmony. 2 Cor. 5: 18, 19; Col. 1: 20-22.

3. A Substitute—one who acts for another. He bears a burden. Isa. 53: 4, 11, 12; 1 John 3: 5; 1 Pet. 2: 24; Heb. 9: 28.

4. A Ransom—the price paid for the redemption of a prisoner. Job 33: 18-24; Matt. 20: 28; 1 Tim. 2: 6; Tit. 2: 14; 1 Pet. 1: 18, 19; 1 Cor. 6: 19, 20.

**Aspect of
Substitution.**

While the first two phases relate exclusively to our souls, the other two particularly include the body. As substitute, Christ bore a load for us that we might be relieved of it and made free. He bore our sins that we, on meeting the simple gospel requirements, might be forgiven and freed from sins and restored to the image of God; and “himself took [the Greek word here used signified to take away or to take on oneself. Phil. 2: 7] our infirmities and bare [Gr., took away or carried. Luke 7: 14] our sicknesses” that we might be healed and made every whit whole. His burden would have been less, had there been no sicknesses to heal. His healing all that were sick is proof that he took our infirmities, etc. We teach sanctification as being for all, on the ground that our old man has been crucified with him; so, also, we teach healing as for all, on the ground that he has taken our infirmities, etc.—not just some of them.

**Christ Himself
not Sick.**

In proof that he bore all, we have the fact that he gave his disciples power to heal all manner of sickness and all manner of disease. It would not do to say that Christ was sick or diseased in order to bear our sicknesses, etc. Had he been so, he would then have borne his own and ours

also. He was no more sick and diseased than he was sinful in nature or practise. It was in the atonement that sin and sins were borne by him; not in his life and ministry. This is also true of sickness and disease; for Isa. 53: 4, etc. does not represent Christ as our physician so much as Christ in his atonement 'bearing our griefs and carrying our sorrows,' making provision for our healing, compounding, so to speak, the sovereign remedy, the divine medicine, for sin and sickness.

**Double Virtue
in the
Atonement.**

Not the preparation of that remedy cures, but the application of it. Yet since by virtue of his anticipated atonement, he, while on earth, forgave sins; so by virtue of the same anticipated atonement, he also healed the diseases of the body. Whenever, therefore, he did either of these by virtue of his being the appointed offering, these words of the prophet, "Surely he hath borne our griefs and carried our sorrows," were directly fulfilled. Therefore Matthew in chap. 8: 16, 17 thus applies the prophecy and really points us to the cross.

**Interpretation
Spiritual.**

These were the proofs as well as the effects of his being the divinely appointed sacrifice, substitute, and redeemer for us, and were demonstrative of the absolute efficacy of his atonement for soul and body. It may not be amiss here to refer particularly to the fact that Matthew's applying the atonement-prophecy text to the healing of the body is another evidence that without the Spirit of God we can not rightly divide the Word of God, which holy men of old spoke when they were moved by the Holy

Spirit. That this application or interpretation of the text by an apostle of Christ is correct goes without saying; and it is certainly not one which would be made by an opposer to divine healing as being in the atonement. Matthew's language, together with the faith and victory of the apostolic church on the line of healing, shows clearly the attitude of the apostles toward disease, and the ground from which they, after Pentecost, preached healing so as to beget faith in people's hearts to obtain it.

**Ground of the
Atonement.**

The penitent sinner and the sick looked in faith to the tender and compassionate Christ for forgiveness and healing, and were never—*not even in one case*—disappointed. Yet they were ignorant of the ground upon which these precious blessings were dispensed, not even his own disciples understanding when he spoke to them of his crucifixion. As we have said before, salvation, as applicable to either soul or body, could not be, and therefore was not, preached from the ground of Christ's atonement until after that atonement had been made. Yet on the ground of his anticipated atonement he healed and gave power to heal, forgave sins, and gave his apostles power to bind and loose, before he suffered upon the cross. Matt. 18:15-22.

**The Aspect of
Ransom.**

Thus far we have considered, with respect to the body, only that aspect of the atonement termed substitution. The other aspect, that of ransom, which we will now consider, lies at the very foundation of our liberty in mind, soul, and body,

from all the slavery and bondage into which we were sold by sin. Ransom signifies the *price paid* for the redemption of a prisoner or slave; and as an essential aspect of Scriptural *atonement*, it is clearly taught in the Bible.

Let us read in Exodus 30, beginning at the 11th verse:

And the Lord spake unto Moses, saying, When thou takest the sum of the children of Israel as to their number, then shall they give every man a ransom for his soul unto the Lord, when thou numberest them; that there be no plague among them, when thou numberest them. This they shall give, every one that passeth among them that are numbered, half a shekel after the shekel of the sanctuary: the rich shall not give more, and the poor shall not give less than half a shekel, when they give an offering unto the Lord, to make an atonement for your souls. And thou shalt take the atonement money of the children of Israel, and shall appoint it for the service of the tabernacle of the congregation; that it may be a memorial unto the children of Israel before the Lord, to make an atonement for your souls.

**The Atonement
Money.**

So the price paid for their ransom is called "atonement money," and is said "to make atonement for their souls," or lives, "that there be no plague among them when thou numberest them."

What was done with his money, which amounted to one hundred talents of silver, and more, each talent weighing about ninety pounds? Of it were cast the sockets which supported or formed the foundation of the boards (properly, posts or pillars) forming the framework of the tabernacle, or the house of God. There were forty-eight of these pillars, and each was grounded

in two silver sockets of one talent each; the other four sockets were under the four pillars which supported the inner veil, between the holy and the most holy place. The remainder of the silver over the one hundred talents was used to overlay the chapiters of these four pillars and to make the rings by which the latter were secured. See Ex. 26: 19, 25, 32; 38: 25-28.

**What Ransom
Comprehends.**

Now, what does the Holy Spirit signify by these things? That the redeeming or ransoming feature of Christ's atonement lies at the very foundation of the believers' experience and blessedness; that redemption by Christ constitutes the ground of all our hope. In no other feature does the atonement enter into the very structure of the house of God as in this one. It is that by which the believer is secured, the foundation upon which he stands and into which he enters by the two tenons of his own heart's faith. The tenon is that part of timber which enters a mortise or socket.

And thou shalt make forty sockets of silver under the twenty boards: two sockets under one board for his two tenons, and two sockets under another board for his two tenons. Ex. 26: 19.

The two silver sockets under each board point to the fact that redemption includes both soul and body; because "your bodies are members of Christ," and "he is the Savior of the body" as truly as of the soul. The two tenons of each board, entering into their two sockets, are analogous to our individual faith for soul and body by which we lay hold of and rest in the two-

fold aspect of the purchase made by the precious blood of Christ.

As each board, or pillar, was one member of the tabernacle, so each believer is one member of Christ; and as the believer has both an inward and an outward man, both being distinct and yet forming but *one* member of Christ, so there had to be two sockets of silver and two tenons beneath each pillar in order clearly to signify that both soul and body were equally included in the ransom feature of the atonement. Our individual faith must grasp this blessed truth, that we may be able effectually to withstand the attacks of Satan or of men who would rob us of our blood-bought freedom.

"James, Peter, and John, who seemed to be pillars" (Gal. 2:9), together with all others whom the Lord has made pillars in the real house of God (Rev. 3:12), are established believers, standing fast in the liberty where-with Christ has made them free, and contending earnestly for the faith once for all delivered unto the saints.

**Not Necessary
to Understand
All.**

But it is not necessary that we should understand all about the atonement in order to receive the Lord's healing through the atonement. It is enough for us to know that somehow he took upon him in our behalf all the liabilities and disabilities of these mortal frames and that through that substitution we are free. There is no room for two to bear the burden.

A simple farmer who does not understand the chemistry of agriculture may raise better wheat than the

man who does understand. Many a person who knows little of the philosophy of the plan of salvation knows full well that he is saved by the blood of Jesus. Likewise the suffering one, though he may not comprehend the theory of Christ's atonement for our sickness, may come with confidence, lay the burden of his disease upon the great sacrifice, and know that he may take as much as that precious blood is worth. This is the third deep foundation-principle of divine healing, and surely these three together are enough for faith to rest upon—the will of God, the word of God, and the precious blood which has ransomed us from the power of suffering, sin, and death.



CHAPTER VI.

AN EARNEST OF THE RESURRECTION.

**An Uplifting
Thought.**

One of the most uplifting thoughts connected with the New Testament doctrine of the redemption of our bodies is its relation to our future resurrection. In the fifth chapter of Second Corinthians the apostle Paul declares that the Holy Spirit has given to us now the earnest of our future glorification. We are permitted to anticipate in some measure the life to come, and to draw from our exalted and living Head in advance a little of that glorious life which some day will quicken our sleeping dust and restore us to the image of his glory. As it is true that heaven contains nothing of which the believer

does not now receive a foretaste and the germ, so it is also true that the resurrection will bring us nothing of which we have not in some limited degree the realization here. The difference is that there we shall have the golden vessel which can hold without limitation the boundless life of our living Head. Here it is but an earthen vessel, and can not stand the fulness of that glory. "But we have this treasure in earthen vessels that the excellency of the power might be of God and not of us." Even in these bodies of clay we now receive as much as we can stand of the life of him who will sometime pour into us the full tides of his glorious being. 'For if the Spirit of him that raised up Jesus from the dead is dwelling in us, he that raised up Christ from the dead shall also quicken our mortal bodies by his Spirit that dwelleth in us.'

**What We
Anticipate.**

Let this thought encourage us to take the large things for our body. We are the heirs of the resurrection. Sometime we shall have forces that will spurn the old laws of gravitation, that will rise above all material conditions, that will pass through space as swiftly as thought can pass today, and that will be absolutely at the command of our glorified minds. Then the faith we take so slowly now will look small indeed. Let us anticipate our redemption-lives. Let us reach out into the things that are before. Let us live "in the powers of the age to come." Let us catch the air of the eternal hills, and through its quickening breath rise above the miasma of earth and enter in, in some measure, to the life of him who could say,

"As the living Father hath sent me and I live by the Father, even so he that eateth me shall live by me."



CHAPTER VII.

OUR REDEMPTION-RIGHT.

**Need of Being
Decided.**

Many of God's dear people suffering under the bondage of disease, when they hear the gospel of healing, are troubled with doubt as to their right to claim healing in their own cases. "It was for all in the first century, and doubtless for *some* now, but have *I* a right to claim it?" This question involves much. Thousands today are held in bondage who might be free, leaping and shouting and praising God for deliverance from all manner of sickness and disease, were the question of our redemption-right settled.

The church of God has been trailing in the dust of humiliation and weakness, while the unbelieving world has been standing off with scoffs and jeers, largely because of the unbelief in the right of every child of God to be healed.

**Sectarian Clergy
to Blame.**

Many an earnest seeker has been perplexed and almost driven to despair, when just within reach, yet kept hidden from sight by unbelief, is the blood-bought inheritance of abundant life and health. It is but a trick of the devil thus to keep God's people in bondage. The most sorrowful fact of all is that the majority of the sectarian

clergy are propagating this lie of Satan and hindering many from making their escape from the yoke of bondage. At this present critical epoch in the history of spiritual advancement there is no greater deception imposed upon us than the denial of our right to divine healing and health. If we have not the right to this, what blessing in the atonement can we claim? "With his stripes we are healed" dare not be subtracted from the fundamental principles of redemption. God pity an apostatized ministry who pass lightly over this, and, more deplorable still, who disbelieve it. This unbelief and superstition belongs to the Dark Ages, the spirit of which has boldly disputed every redemptory truth as God has by the Holy Spirit turned the light of heaven upon his holy Word.

**The Devil
Made to
Retreat.**

For a long period once the devil would have it that salvation by faith was an impossibility; but when his deceptions were exposed in this respect, he was compelled to retreat by the mighty thunderbolts of truth thrown into his ranks. God gave the experience of justification by faith to those who came to him, and they were not afraid to tell it to the world at the cost of their lives. This truth became established, and now it is largely admitted that it is the right of those who repent and believe, to receive forgiveness of sins. Yet in the face of all this there is a denial of this redemption-right in every individual case until the seeker begins to believe against the deceptions of the enemy and to appropriate the blessed promises of God to all who come to him for

pardon. This blessed truth is based upon the redemptory principle, "He was wounded for our transgressions." This is, indeed, glorious, and eternity will not be too long in which to praise God for this wonderful fact. But is it any more a fact than that "with his stripes we are healed"?

**Christ's Ability
to Save and
Heal.**

When the paralytic was let down through the roof of the house where our blessed Redeemer stood, he, seeing their faith, granted the poor sufferer the forgiveness of his sins. This, of course, was a surprise to the people; but Jesus had a purpose in this, which was that they might know that he had the power on earth to forgive sins. He asked the question, "Whether is it easier to say to the sick of the palsy, Thy sins be forgiven thee; or to say, Arise, and take up thy bed, and walk?" Truly, no one could question his ability to do both. The recorded facts establish this beyond doubt, but does not the same blessed example prove to us that he is just as willing as he is able to do both? It was just as much the right of the sufferer to have one as the other. It was not a question of worthiness on his part, neither is it upon ours, but it is all according to God's mercy.

**God's Will
Unchanged.**

It certainly must be clear to the mind of every reader who believes the record that God gave of his Son, that all who came to Jesus had the right to believe for healing. None were disappointed. "As many as touched him were healed." It may yet be said that this does not make the question clear; that though sufficient has been said to show that

it was the will of God to heal, and the right of his people to claim healing in those times, yet we are in different days now, and God's will in this respect has been changed. Suppose such an illogical argument were admitted. If God's will has been changed with respect to healing, then who can tell us that anything is left in the plan of redemption?

**A Privilege
Extended
to All.**

But we shall not give place to such foolish imagination. God has given us an expression of his will toward mankind through Jesus Christ, who promised to be with his disciples as they went into all the earth, unto the end of the world. All nations were to hear the gospel, and as long as it is yet to go forth, God will honor his word and confirm it with his healing power upon all who by faith come to him for healing. Those who went forth in primitive times preached the full gospel, and all who heard and believed received a full experience. This was by no means limited to the twelve apostles. It is recored that healing and miracles followed the ministry of Paul, Stephen, and Philip. How could the people hear the gospel without its being preached in those days? It was necessary then that "all things whatsoever I have commanded you" should be boldly taught. The people heard it, and all who were disposed to believe were saved and healed.

Faith cometh by hearing, and hearing by the word of God.
Rom. 10: 17.

What else could be taught than the gospel of Christ? It is impossible to deny that the healing power of Christ

was taught. In the very introduction of his discourse to the household of Cornelius, Peter gave prominence to the fact that Jesus "went about doing good and healing all that were oppressed of the devil." (Acts 10:38.)

**A Gospel
Blessing.**

The impotent man at Lystra must have been listening to the doctrine of Christ the Healer, when Paul saw that the man had faith to be healed. The marvelous result that followed shows beyond doubt that he believed and received healing. In fact, it is utterly impossible to preach the gospel of Christ without preaching divine healing, and as it is the distinctly expressed will of God that Christ should be preached to all the world, and as nothing could please him but the preaching of his perfect redemption, why should we be satisfied in this twentieth century with but a part of the gospel? Whatever Christ was to the world in the days of his earthly ministry, he continued to be in the Holy Spirit in the days of the apostles and of those who followed. The Spirit is his executive to carry on the redemptory work as long as this dispensation shall last, which will be until the coming of Christ. Wherever the Holy Spirit dwells and can do the will of God, which can be done only in those who believe the gospel, we have the right to claim the gospel blessings.

**Gifts of Healing
the Right of
the Church.**

Among the gifts of the Spirit which God has put in the church are the gifts of healing (1 Cor. 12:9), which, with every other means of grace are designed for the comfort and profit of the church, and also to give author-

ity and power to the gospel of Christ. Not a sentence in the sacred record can be given to show that these gifts have ever been taken out of the church, neither that Christ the Healer should not be preached. Just as truly as salvation from sin is our blood-bought inheritance, so is healing. Let us, therefore, in the face of all doubts and disputations of the devil, meet the conditions of faith and claim our redemption-right.

Bless the Lord, O my soul, and forget not all his benefits: who forgiveth all thine iniquities; who healeth all thy diseases. *Psa. 103: 2, 3.*



CHAPTER VIII.

THE CHILDREN'S BREAD.

Freely

**Dispensed by
Christ.**

When the Syrophenician woman came to Jesus for the healing of her daughter, he told her that it was not meet to take the children's bread and cast it to dogs. (*Matt. 15: 26.*) Here we see that healing was provided for God's children—was actually their bread.

We see by Christ's life when here that healing was a great part of his ministry; "for he went about all the cities and villages, teaching in their synagogues, and preaching the gospel of the kingdom, and healing every sickness and every disease among the people." And when he sent out his disciples, he commissioned them with the same power. He told them, however, to go only among the children, or the house of Israel; as much

as to say, "Carry this bread to the children; for I have bought it for them with my own blood." How grieved he must be today when his own children will not accept this precious food, which he purchased with such a great price! I am sure that he is moved today with just as much compassion as he was when in Judea he saw his children under the galling yoke of disease. He knows that the remedy is at hand, and that we have the knowledge of it; for we have it in his written Word. Matt. 8:16 says:

When the even was come, they brought unto him many that were possessed with devils: and he cast out the spirits with his word, and healed all that were sick: that it might be fulfilled which was spoken by Esaias the prophet, saying, Himself took our infirmities and bare our sicknesses.

**The Promise
Gone Out.**

It was prophesied before his coming that healing should be a part of his work, and when the Israel of God came to him for their bread, he was obliged to give it to them. Why? Because God's word had gone out that he would send a deliverer. The children naturally came in for their inheritance, and Jesus had to give it to them. Not only so, but he *loved* to give it to them; for had he not paid dearly enough for it? Ah! all the way he had to keep from giving was to hide himself from them a while. This was his work, given to him by his own Father, and Jesus himself testified, even by prophecy years before he came, that he delighted to do the Father's will. Could he refrain from it when the opportunity came? No.

**A Natural
Claim.**

Then, too, giving is one of the natural laws of God. Could he refuse his own children when they came in such great need and distress? No; it would be impossible for God to do the like. It is give, give, give, with God. Will you receive? Children of God, let us wake up to our privileges. When these things are provided for the children, and even the dogs can get crumbs, why are we so far away from Father's graciously provided table, which is loaded with all needed benefits? Our children know that their father always has bread in the house—that is what he works for, in order always to have a supply on hand. They feel perfectly free to take of it. They feel that all that belongs to father belongs to them. They say, "This is *ours*," "That is *ours*." Why? Because it belongs to Father, and they are partakers with him. They sit down to Father's table and partake of all that he has provided. They are not slow to do it, either. They take no thought of the matter, for they think that providing is a father's part. Really, they do not think much if anything about it until they want something. Then they come and get what they need.

**The Proper
Attitude
Necessary.**

When the blind man was healed (John 9:31), he, in answering the revilers' questions, said, "Now we know that God heareth not sinners; but if any man be a *worshiper of God, and doeth his will*, him he heareth." Here again we see that healing is for God's children, or those who worship him and do his will. Those who do not his

will can not expect to share the children's portion. If they come to him in a humble attitude and give God his place and take their own, then he will hear them and make them his children; for he adopts children into his family and they become full heirs. Praise God! We see that when the Syrophenician woman came, even taking the dog's place, she came *worshipping* him; and how could he refuse, even though he was not yet ready to reach out his blessings to others than the then chosen of God? She came in God's way, and Jesus knew it, and he was compelled to give it to her. *Compelled* seems a strong term; but when any one comes in God's way, he is obliged to grant the petition, because of his word, which must be fulfilled. It has gone out, and "he magnifies his word above his name"; and so when we come according to his word, he grants our requests.

Dear brother and sister in the kingdom, it is our portion; shall we have it?

Surely he hath borne our griefs, and carried our sorrows. For he was wounded for our transgression, he was bruised for our iniquities. The chastisement of our peace was upon him, and with his stripes we are healed.

And when he had finished the work, he could testify, "It is finished." His bodily presence is gone, but he sent his Spirit, and pledged his own presence in the Spirit, when he said:

Lo, I am with you alway, even unto the end of the world.

And these signs shall follow them that believe: in my name shall they cast out devils; they speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover. Mark 16:17-20.

**The Gift
Perpetuated.**

Thus we see that the work was to be perpetuated. When it ceased through him, it was to be continued by his followers. He commissioned them with the same authority and power. The work was not to stop; for he was to be with them even to the end, working in them such things as were pleasing in the Father's sight. He is the same yesterday, and today, and forever.

**Let Us
be Bold.**

Then, since we see this to be the Father's will and our portion, let us not hinder the will of God from being done in us. Let us come boldly to the throne of grace and *let* his will be done in us—even the healing of our bodies. Let us not question any more about "*If* it be his will," but let us give ourselves into his hands as his subjects, that he may show to the world what his will is concerning us. Really, God has very little material to work on today. There are few who will let his will be done in them. Come, children of the promise, let us yield ourselves into his hands and become material for him to show his power through and to glorify himself in by the healing of our bodies.



CHAPTER IX.

IN THE OLD TESTAMENT.

Introductory. In a Scriptural investigation of the subject of divine healing the times of the patriarchs and prophets demand our attention, for with them we may

start near its source to trace the stream of God's healing favor.

Abraham. The patriarch Abraham, because of his obedience and faith, was a recipient of many favors from God for himself and for others.

Abraham prayed unto God; and God healed Abimelech, and his wife, and his maidservants; and they bare children. For the Lord had fast closed up all the wombs of the house of Abimelech, because of Sarah Abraham's wife. Gen. 20: 17, 18.

No other physician was resorted to. If there had been such recourse, it would have availed nothing, for the condition was beyond the reach of human aid and was permitted for a purpose.

The Children of Israel. The descendants of Abraham, according to the Word of God, spent four hundred years in Egyptian slavery. Though their years of suffering under the hand of a merciless tyrant, under the burdens of incessant toil and extreme hardship, were anything but conducive to health; though we might rightly judge that their circumstances, on the whole, were such as to produce sickness and disease; and though no doubt many died under this inhuman treatment, yet we have no account that any of them died under the power of Egyptian diseases. Generations passed away, according to the decree of God, "Unto dust shalt thou return," but the divine hand of protection was upon them. Physical health was a legacy of the Abrahamic descendants, and God in his mercy bestowed upon them this blessing through these dark years of bondage.

There is one instance in their Egyptian history that

might be regarded by some as an exception. It was said of the patriarch Jacob that Joseph heard that he was sick; but, considering what has already been shown of the favor of health, as well as the meaning of the Hebrew term from which the word "sick" is translated, we can truthfully affirm that this was nothing but the ordinary weakness of old age. It is also said of Jacob that when he was dying he worshiped, leaning upon the top of his staff. Many other circumstances connected with his death indicate what has been stated.

The testimony of the midwives to King Pharaoh concerning the Hebrew women in childbirth adds much to prove the fact of special physical blessings upon them. They were "lively and not as the Egyptian women."

The Psalmist in his recapitulation of the dealings of God with his people says:

He brought them forth also with silver and gold: and there was not one feeble person among their tribes. Psa. 105: 37.

When we consider the immense number, two and one-half millions of men, women, and children, in this company, and the fact that there was not a feeble infant or aged one among them, we can but feel hushed in wonder and admiration, and ascribe this astounding condition to the purpose and design of Jehovah to teach us his will and power to heal and protect from disease those who are his children.

**The Health.
Covenant.**

We will pass on in the history of this people to their remarkable deliverance through the Red Sea, into the wilderness of

Shur, and to the waters of Marah. Here again we see a divine provision for their health. The bitter waters were made sweet, and what had long been manifested toward them, perhaps unconditionally in a measure, was then enacted into a statute and ordinance upon definite conditions, followed by the blessed covenant of the promise of healing.

If thou wilt diligently harken to the voice of the Lord thy God, and wilt do that which is right in his sight, and wilt give ear to his commandments, and keep all his statutes, I will put none of these diseases upon thee, which I have brought upon the Egyptians; for I am the Lord that healeth thee. Ex. 15: 26.

Here we see the conditions of implicit obedience, without which none needed expect God to keep his promise. This made every one responsible. Obedience to God meant health to Israel.

In their Egyptian life they had been servants of men, and God had not required of them the strict obedience that he enjoined upon them now. From this time they were to serve none but God. This is strongly emphasized in a reassurance of this blessing of health. Ex. 23: 20, 25. "And ye shall serve the Lord your God." No idol of Egypt or Canaan could have a share in their worship, and none of the inhabitants of the land had any right to their service. Obedience and service to God was their whole duty. The promise further reads:

And he shall bless thy bread and thy water; and I will take sickness away from the midst of thee.

Consider well the magnitude of this double promise—food and health. As the water of Marah was blessed, so he promises to continue to bless. The supply of their temporal needs was a responsibility that God had taken upon himself. The promise was enough. Their part was to serve God; his, to support and protect them.

In the prayer of Solomon at the dedication of the temple (2 Chron. 6:28-31) we see a provision for sickness, which is according to the health-covenant.

Moses. The life and death of Moses is a beautiful example of the divine blessings of the health-covenant. In this case we have the extraordinary experience of protection from the decline of old age. Burdened with the many responsibilities of the important position as the leader of that great host through forty years of wilderness life, no ordinary person could have survived; but when God was through with Moses in this mortal sphere, he was still in the vigor of perfect health. It could not be imagined that he died of disease, for we read:

And Moses was an hundred and twenty years old when he died: his eye was not dim, nor his natural force abated. Deut. 34: 7.

Caleb. Another striking example of the same blessing is found in faithful old Caleb. He had a heart to believe God. At Kadnesh-Barnea the whole camp of Israel rose up in rebellion and withstood Caleb and Joshua, and through unbelief forfeited their right to enter Canaan; but Caleb wholly followed the Lord, and he was assured by divine promise that he should possess

the land where previously his feet had trodden as a spy. Although he passed through the forty years of wilderness journey, yet the blessing of the health-covenant was upon him. Forty-five years after the giving of the promise, when Canaan had been reached and a number of the enemies driven out, a stalwart, vigorous old man spoke to Joshua and reminded him of the promise that God had made through Moses concerning him (Caleb)—

And now, behold, the Lord hath kept me alive, as he said, these forty and five years, even since the Lord spake this word unto Moses, while the children of Israel wandered in the wilderness: and now, lo, I am this day four score and five years old. As yet, I am as strong this day as I was in the day that Moses sent me: as my strength was then, even so is my strength now, for war, both to go out, and to come in. Josh. 14: 10, 11.

This faithful servant was true to God and therefore obtained the promise. Doubtless through long years of hardships, as he beheld on his right hand and on his left his brethren fall from the ranks because of disobedience, he had many an occasion to test the promise, "I am the Lord that healeth thee," but here he stands now, a living monument of the truth of that covenant.

**Promise in
Isaiah.**

In Isa. 58: 8 we see this wonderful promise held up before the people. They had forsaken the Lord, and through many outward demonstrations of penance for their sins they were making attempts to get back to God. The prophet points them to the commandments and ordinances of God and says:

Then shall thy light break forth as the morning, and thine health shall spring forth speedily.

Nothing could take the place of true obedience, which is the God-appointed means of obtaining his favor.

David. David had experience of sickness and healing. In Psa. 6: 2 he prays:

Have mercy on me, O Lord; for I am weak: O Lord, heal me; for my bones are vexed.

Again, we hear him rejoice in answered prayer:

I will extol thee, O Lord; for thou hast lifted me up, and hast not made my foes to rejoice over me. O Lord my God, I cried unto thee, and thou hast healed me. Psa. 30: 1, 2.

Bless the Lord, O my soul, and forget not all his benefits: who forgiveth all thine iniquities; who healeth all thy diseases. Psa. 103: 2, 3.

He also testifies of the blessings of healing upon the people.

He sent his word, and healed them, and delivered them from their destructions. Psa. 107: 20.

Hezekiah. During the reign of King Hezekiah, after the people had been in an idolatrous condition for a long period under preceding rulers, they repented and came back to God. The king prayed for them, and "the Lord harkened to Hezekiah, and healed the people." 2 Chron. 30: 20.

Hezekiah's personal experience also bears testimony of the glorious provision of God's healing favor. Although the word of God had gone forth that he should die and not live, the suffering ruler turned his face to the wall and with great weeping presented his case to

the Healer of his people. He could not come with any personal merit, but he had a clear conscience, having to the best of his ability walked before God with a perfect heart, and done that which was right. He had fulfilled all the conditions of the health-covenant, and so had a perfect right now to expect God to be his healer. This might be called a test case. Here was a faithful servant of God sick unto death. His condition was, indeed, a perplexing one. As he felt himself sinking lower and lower, and the icy hand of Death grasping tightly upon him, claiming him for a victim, he must have had serious thoughts as to the meaning of the words of the covenant which God had made to Israel—"I am the Lord that healeth thee." And now the sad announcement of his immediate death is made by the messenger of God.

Oh, what thoughts of anxiety pass through the king's mind! Can it be possible? He who has granted so many signal evidences of his tender care, and healed all in the past who lived in obedience to his word, will he now in this sad hour of extreme need forsake one who had done all required of him? No. That word which is much surer than the foundations of the heavens must be fulfilled. As the king pours out his heart to him whose eyes are over the righteous and whose ears are open to their prayers, the message comes to him from the prophet:

I have heard thy prayer, I have seen thy tears: behold, I will heal thee; . . . and I will add unto thy days fifteen years.

Although severely tested, he received more perhaps than he had asked. Praise God! this is according to his mercy. The covenant he made with his people can not be broken. The examples of this are sufficient.

Job. We will not occupy space here for more than a passing notice of Job in his long trial of sickness; his wonderful deliverance from afflictions, upon praying for his friends; and his triumphant death, being old and full of days.

Thus, we clearly perceive by all that God has wrought upon his people during this period of history that healing was his will and purpose from the beginning. No thoughtful mind upon this subject can for a moment admit that God is any the less concerned about the health of his obedient people in this dispensation of more perfect and glorious spiritual blessings. While healing produces its effects directly upon the physical man, it is strictly a spiritual blessing, and is never received without precious spiritual manifestations. Therefore if we had no evidence of the will of God toward his people other than that of the days before Christ, we should have sufficient, and in every sickness could securely repose upon the promise of God to Israel:

I am the Lord that healeth thee.

If ye be Christ's, then are ye Abraham's seed, and heirs according to the promise. Gal. 3: 29.

CHAPTER X.

PROPHECIES AND THEIR FULFILMENT.

Introductory. The manifestation of God's healing favor in the old dispensation was but a suggestion of what it should be in the new, when the promised "seed" should come, through whom, according to the promise to Abraham, all the nations of the earth should be blessed. To the prophets were given, by divine inspiration, foregleams of that glorious time which should be ushered in by the Messiah himself, and to these they gave expression. It is interesting to collect these prophetic utterances and their corresponding fulfilments in the work of Christ.

Prophecy. Say to them that are of a fearful heart, Be strong, fear not: behold, your God will come with vengeance, even God with a recompense; he will come and save you. Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then shall the lame man leap as an hart, and the tongue of the dumb sing. Isa. 35: 4-6.

Fu'filment. Jesus answered and said unto them, Go and show John again those things which ye do hear and see: The blind receive their sight, and the lame walk; the lepers are cleansed, and the deaf hear; the dead are raised up, and the poor have the gospel preached to them. And blessed is he, whosoever shall not be offended in me. Matt. 11: 4-6.

Prophecy. Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, and smitten of God, and afflicted. But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him, and with his stripes we are healed Isa. 53: 4, 5.

Fulfilment. When the even was come they brought unto him many that were possessed with devils: and he cast out the spirits with his word, and healed all that were sick: that it might be fulfilled which was spoken by Esaias the prophet, saying, Himself took our infirmities, and bare our sicknesses. Matt. 8: 16, 17.

Prophecy. To open the blind eyes, to bring out the prisoners from the prison, and them that sit in darkness out of the prison-house. Isa. 42: 7.

The spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek: he hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound. Isa. 61: 1.

Fulfilment. The spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised. . . . And he began to say unto them, This day is this scripture fulfilled in your ears. Luke 4: 18, 21.

Prophecy. But unto you that fear my name shall the Sun of righteousness arise with healing in his wings; and ye shall go forth, and grow up as calves of the stall. Mal. 4: 2.

Bring forth the blind people that have eyes, and the deaf that have ears. Let all the nations be gathered together, and let the people be assembled: who among them can declare this, and show us former things? Let them bring forth their witnesses, that they may be justified; or let them hear, and say, It is truth. Isa. 43: 8, 9.

Fulfilment. The people which sat in darkness saw great light; and to them which sat in the region and shadow of death light is sprung up. Matt. 4: 16.

To give light to them that sit in darkness, and in the shadow of death, to guide our feet in the way of peace. Luke 1: 79.

And great multitudes came unto him having with them those that were lame, blind, dumb, maimed, and many others, and cast them down at Jesus' feet; and he healed them: insomuch that the multitudes wondered, when they saw the dumb to speak, the maimed to be whole, the lame to walk, and the blind to see; and they glorified the God of Israel. Matt. 15: 30, 31.

Plainness of
These
Scriptures.

To the mind of every one who loves the truth, the preceding prophecies and their fulfilments are so plain as to need no explanation. Indeed, it is with regret that the thought is entertained for a moment that it is necessary to make any remarks upon what has been written by holy inspiration and afterwards so minutely fulfilled. Every infidel who has ever read these prophecies and then read the life of Jesus of Nazareth must in his heart acknowledge a beautiful fulfilment. Every Christian on earth should bow in reverence before God for this wonderful truth, and give thanks to him for the office-work of the Holy Spirit, who moved upon the hearts of men in the centuries before Pentecost, and spoke through them of the life and sufferings of Christ and of the glory that should follow, and who now shines into our hearts and makes us understand that this Jesus is he of whom "Moses in the law and the prophets did write." Ah, more than this, he enables us to see that to us who have reached the closing of the age, and upon whom the ends of the world have come, it is granted that we may apply in faith to this living word and receive healing, and testify to the world that Jesus Christ is the same yesterday, and today, and forever. Yet there are many—and it must be said that they are greatly in the majority—professing to be believers in Christ, who through the doctrines and commandments of men, are blind to these precious truths, and the blind leaders of the blind are holding these masses in this gross darkness. God pity them and grant repentance, that they may come to the

light. Let us thank God as our Master did, that he has "hid these things from the wise and prudent, and revealed them unto babes," and let us all pray that we remain simple enough to take God at his word.

**The Gospel
Prophet.**

As we turn to Isaiah "the gospel prophet," we see him on yonder mountain of inspiration, looking through the telescope of faith down the centuries to the gospel dispensation. Behold, a marvelous sight breaks upon his vision, and he cries out:

O Jerusalem, that bringest good tidings, lift up thy voice with strength; lift it up, be not afraid; say unto the cities of Judah, . . . Behold, the Lord God will come with strong hand, and his arm shall rule for him. . . . He giveth power to the faint; and to them that have no might he increaseth strength. Isa. 40: 9, 10, 29.

Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then shall the lame man leap as an hart, and the tongue of the dumb sing. Isa. 35: 5, 6.

**When are the
Prophecies
Fulfilled?**

He sees many other beautiful sights, but we can take notice at present of only a few of his wonderful words. "*Then* the eyes of the blind shall be opened." When? "*THEN*," he answers, "*Then* shall the lame man leap as an hart." At that time the opening of blind eyes was not known. This was to take place in the gospel age, which is the "*then*" of which the prophet speaks. The blind man who was healed at Siloam testified, "Since the world began was it not heard that any man opened the eyes of one that was born blind." Blind eyes may have been opened previous to the life and ministry of Christ, but

no mention is made of such a miracle, and it is plainly stated that miracles of this nature, and others mentioned in the text under consideration, were to characterize the gospel age. All who looked for the Messiah, also looked for these signs to accompany him.

John the Baptist's Evidence. When John the Baptist heard of the works of Jesus, and sent two of his disciples to ask whether he was the one that should come, the answer was:

Go and show John again the things that ye do hear and see. The blind receive their sight, and the lame walk; the lepers are cleansed, and the deaf hear, etc.

This was sufficient evidence to the inquiring disciples of John that he was the Christ. Jesus did not answer them directly, but simply referred them to his works. Who but the Christ could do those things? Therefore they could easily believe in him. He did the works that no other man did, and all whose hearts were not blinded by sin believed, for he fulfilled the prophecy which testified of the Messiah.

Opposers' Arguments. It has been strongly argued that God does not heal since the days of the apostles. When miracles and testimonies of God's people today overthrow this argument and force the devil from this position, then another infamous deception is advanced; namely, that healing is not for all of God's children, that there are only a special few upon whom he sees proper to bestow this blessing, and that healing is not in the atonement. It is also argued that since the statement, "Himself took our infirmities and

bare our sicknesses," was spoken of as in the past tense, it could have no reference to the atonement, which was then yet in the future, and that the works of healing in the ministry of Christ were all done before the atonement on Calvary was made. From such a standpoint there would, indeed, be but little to be hoped for in prophecy. When the prophet beheld this wonderful sight there were many centuries between him and Christ, but that he saw the atonement on Calvary can not be reasonably questioned. Isa. 53:5 helps to make this clear—

But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him, and with his stripes we are healed.

Who will dare to utter one word against this voice of inspiration? Ah, rather let daylight blush to own the sun, or evening a star, than man fail to recognize in this wonderful scripture the redemption of the cross.

It has been taught by many that redemption from sin is prophesied in this text and that it applies to all, down to the end of time, but that this is not so in regard to healing. We would ask but one question here: Who has a right to subtract healing from this text? Beware, lest some one be found guilty of *taking from* the prophecy of this book. We might as safely subtract salvation from this atonement scripture as to subtract healing from it. If both were to be weighed in the balance of testimony in the personal ministry of Christ, healing would have the advantage; but it is not our object thus to take advantage, but rather to let the light of

divine inspiration be thrown upon the doctrine of healing, which has so long been darkened by the mists and clouds of unbelief. Instead of a biased faith, let us reverently come to the cross and accept the full redemption purchased there for us.

With respect to the thought that the personal ministry of Christ was not the atonement on the cross, and that the text, "Himself took our infirmities, and bare our sicknesses," is not applicable to the atonement, we will simply say that it took the whole period of his earthly ministry to fulfil his mission of love, mercy, and sacrifice to our fallen race. The earlier part of his ministry was but the beginning and was to continue until he by the grace of God "tasted death for every man" and thereby fulfilled what Moses and the prophets had written concerning him. Hear his own testimony after he rose from the dead:

Thus it is written, and thus it behooved Christ to suffer.
Luke 24: 46.

**Testimony of
Able Scholars.**

We can not refrain from adding the testimony of some of the ablest Hebrew scholars and translators, concerning Isa. 53:4. One of the best gives the following translation:

Surely our sicknesses hath he taken upon him, and our sorrows he hath carried them.

Albert Barnes says the word translated "griefs" in Isaiah and "infirmities" in Matthew means, properly, in the Hebrew and the Greek, *diseases of the body*. Arch-bishop Magee assigns the same meaning to these

words. Robert Young's translation of this verse reads:

Surely our sicknesses he hath borne, and our pains he hath carried them.

Isaac Leeser, the Jewish scholar and translator, translates:

But only our diseases did he bear himself, and our pains he carried.

Rotherham renders it:

Yet surely our sicknesses he carried, and as for our pains he bore the burden of them.

Other valuable testimony might be added, but certainly it is not needed by any who have a willing and ready mind for the truth of this text.

The "Sun of Righteousness." The Holy Spirit does not speak these prophetic truths through Isaiah alone.

Just before the close of the Old Testament inspiration we hear the voice of healing again sounding forth to the suffering world. Let us listen and catch every syllable of these words of cheer:

But unto you that fear my name shall the Sun of righteousness arise with healing in his wings; and ye shall go forth, and grow up as calves of the stall. Mal. 4:2.

This glorious Sun began to shine in fulfilment of these inspiring words when Jesus began to preach repentance in Galilee. The people were sitting in darkness and in the region and shadow of death, but light sprang up upon those who feared the name of Jehovah. The sunrise lighted up the heavens with his glorious brightness of healing. The gloom of oppression was dispelled from the sad hearts of all who came to him. His fame went

abroad throughout the land. The Holy Spirit whispered to every God-fearing sufferer the words of the prophet:

Arise and shine; for thy light is come and the glory of the Lord is risen upon thee.

He testifies of himself, "I am the light of the world." He gave this "light of life" to all who would receive it; his wings of healing stretched out to "whosoever will." How brightly this glorious light shone during his earthly personal ministry! The cross only added brilliancy to it. His ascension to the right hand of the majesty in the heavens intensified it still more by the Pentecostal glory which followed, until the whole earth was illuminated by his heavenly brightness. His "saving health" was heralded forth, and all who obeyed his voice were healed and grew up in divine strength as "calves of the stall."

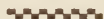
This Sun of righteousness still shines in the heavens. His primitive glory has not diminished. All who fear his name find his healing wings overspreading them and dispelling every sickness and sorrow. The dark superstitions and unbelief issuing from the bottomless pit have clouded the sky and veiled the sun for many hundreds of years, but the piercing rays of the Sun of righteousness have penetrated the darkness as he sinks into the western horizon of this gospel day. The clouds are scattered, and, behold, the glorious light is shining upon the suffering world as in the morning. We need not wonder that the light was not clear in the past centuries, but now there is no one without excuse. Pro-

phetic inspiration tells us of this blessed period of light which has followed the gloom of the Dark Ages:

But it shall be one day which shall be known to the Lord, not day, nor night: but it shall come to pass, that at evening time it shall be light. Zech. 14: 7.

Thank God! the Sun of righteousness with healing in his wings is shining upon his people.

The evening time has come, and before the day of the gospel dispensation shall close, the inhabitants of the earth must see the brightness of the church of God shining forth in the glory of the morning.



CHAPTER XI.

THE MINISTRY OF JESUS.

Introductory. We have seen how the privilege of divine physical healing centered in the atonement of Jesus Christ, and also that the prophecies pointed forward to a time, ushered in by Christ's personal ministry, when healing should be free and accessible to all. The Lord Jesus fulfilled all that was prophesied of him. John the Baptist sent messengers to Jesus inquiring whether he was the Christ that should come, and for an answer he was referred to the works that were being done—"how that the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, to the poor the gospel is preached."

Power of Christ to Heal. Let us notice the power of this compassionate Redeemer to heal. There was not one case of deformity or disease that could baffle

his skill. The record of individual cases brings before us this truth. The deaf and dumb, the deformed, the leprous, the palsied, those stricken with fevers, with dropsy, an issue of blood, the blind, a withered hand—*all diseases*, all physical afflictions, were equally dispelled by the power of his word. Infirmities of twelve, eighteen, and thirty-eight years were equally unable to exist in the presence of his power. Everywhere they vanished and fled like mists before the blazing sun of a summer morning; indeed, they were mists of the power of darkness, sin, and death, but the piercing beams of the Sun of righteousness broke this power and imparted life and liberty to all who had been bound. The power of sin and death held the world in its icy bondage. The chilling blasts of destruction had been blowing upon mankind for thousands of years. The streams of life had ceased their flowing and were frozen to the depths. Mountains of arctic snows had buried every hope of life. But the Sun of righteousness arose with healing in his wings. The chains of bondage are broken. The life-streams are flowing, bringing deliverance and comfort to the spiritual, moral, and physical nature of man, so that under these healing wings his entire being is filled with the heavenly music and harmony of life.

Praise God! Nothing has been able to stand before this Savior. He was sent to destroy the works of the devil, and he accomplished his end. Why should it not be so? Is it possible for the eternal God to fail, or his word to be broken? Oh! let us never doubt his power. The whole universe bows in humble recognition to it.

The devils believe and tremble, and why should foolish man for a moment let the deceptions of Satan enter his mind and heart? He who created the worlds and all that is in them has also the power to speak away every disease.

The Revealed Will of God. "All that Jesus began to do and teach" as he appeared on the plane of humanity, and continued "until the day in which he was taken up," gives the revelation of the will of God, that he met and conquered the enemy at every point, both in his life-work and in his death. This was his redemptive work. He came to work the works of God. If we could but follow him and behold the works that he did and the words that he spoke, we should have no difficulty in seeing what were the works of God, and what were the works of the devil. It is just as true that Jesus came to put away sickness as sin, because both are the works of the devil.

For this purpose, the Son of God was manifested, that he might destroy the works of the devil. 1 John 3:8.

When the even was come, they brought unto him many that were possessed with devils: and he cast out the spirits with his word, and healed all that were sick: that it might be fulfilled which was spoken by Esaias the prophet, saying, Himself took our infirmities, and bare our sicknesses. Matt. 8: 16, 17.

Jesus had previously been through different parts of Galilee, where he had healed all manner of sicknesses and diseases. His fame had gone out to surrounding places, so that the people from Jerusalem, Decapolis, and elsewhere sought for and followed him.

He went up into the mountain. Thither he was fol-

lowed by his disciples, who there sat at his feet and heard his wonderful words of life, the Sermon on the Mount. He descended to Capernaum and on the sabbath-day went into the synagogue and taught the people. Thence he went into Peter's house and healed his mother-in-law. The people learned that Jesus was in the house, and they began to gather around him. On account of their strict regard for the sabbath they refrained from bringing their sick until sunset, the close of the Jewish day. To have borne any burdens on the sabbath would, of course, have been in violation of their law; but at the closing moment of the day they began to bring their sick and helpless from all parts of the city, and all the city gathered together at the door. What an interesting time for all, but especially for the poor captives bound by the cruel hand of Satan, some possessed and others oppressed by him, as Jesus took them one by one and cast out the evil spirits with his word, and laid his hands on the sick and healed them all! There must have been great joy in that city that evening.

Jesus

Healed All.

Had he healed with respect to persons, there might have been no hopes for some; but there is no record of his turning away any one, and there is repeated testimony of his healing all who came to him.

And Jesus went about all the cities and villages, teaching in their synagogues, and preaching the gospel of the kingdom, and healing every sickness, and every disease among the people. Matt. 9: 35.

And Jesus went forth, and saw a great multitude, and was moved with compassion toward them, and he healed their

sick. . . . And when they were gone over they came to the land of Gennesaret, and when the men of that place had knowledge of him, they sent out into all that country round about, and brought unto him all that were diseased; and besought him that they might only touch the hem of his garment, and as many as touched were made perfectly whole. Matt. 14: 14, 34-36.

Obedience and Faith Necessary. The conditions were simple. They came to him. Every sinner must do this in order to obtain pardon; every believer must do this in order to obtain cleansing. The gift of God is offered freely to all, but none can receive without a perfect compliance with the divine conditions, which may be summed up in two words—*obedience and faith*. It is frequently stated that Jesus healed the people unconditionally, but such was not the case. The individual instances mentioned either definitely state or clearly imply the faith of the individual or some intercessor, or both. God is not to be limited within the bounds of human comprehension in the operations of his free grace toward man, and yet we can clearly perceive the Scriptural grounds which we are instructed to take if we would come to him for these blessings.

Wherever and whenever the sick and suffering came to Jesus, he healed them. It was the delight of his loving heart to minister this heavenly deliverance unto all. Nothing could have afforded him greater joy than to see them coming from all directions with their sorrowful hearts and sick bodies, and pressing their way through the throng either to touch him or to have his loving hand

reach out and touch them. It must have been painful to his heart when in any place, as in his own city, he could do no mighty work because of the unbelief of the people. If he could then do no mighty work among the people because of their unbelief, he is for the same reason hindered from doing so today. Oh that the church of God might awaken to this solemn fact! Our feeble experiences through unbelief are often made the standard of what God is able and willing to do. We should rather humbly bow before him and his holy Word, confessing our unbelief, and then firmly lay hold upon the promises until they are fulfilled in us. He healed all that were sick, when they came to him in faith. He is still the same loving, compassionate Christ, with more power than he had at that time, for he has since then met and made powerless him that had the power of death, and has been exalted "far above all principality and power and might and dominion and every name that is named, not only in this world, but in that which is to come."

**Christ did
Not Heal
Arbitrarily.**

It has been said that Jesus healed arbitrarily. This is a serious mistake.

There was nothing arbitrary about his work on earth. He came to redeem the fallen race from the power of oppression. This was according to divine law—"the law of the Spirit of life." All who found him found deliverance from every bondage. This was in fulfilment of prophecy. It was in the mind of God from the beginning, and every word and act of Jesus was according to this plan. "That it might be fulfilled which was spoken by Esaias the prophet, saying, Himself took our infirmi-

ties, and bare our sicknesses." Jesus himself bears testimony of this glorious fact of deliverance in Luke 4: 21. Let no one, therefore ever dispute what the mouth of the Lord himself hath spoken.

**Another
Argument.**

We are too much inclined to doubt these blessed truths. Looking around us and finding some one who has failed to appropriate them, we reason, "Some have sought for healing and have not found it; therefore it is not for all." Now, such an argument might as consistently be brought against the doctrine of salvation, for many have sought for it and have not found it. Unless the conditions are fully met for any gospel blessing, we need not expect to receive it. Many fail to meet these conditions through lack of understanding or of constant application until the proper understanding has been given, while others are unwilling to pay the price of a perfect consecration. For these and various other reasons many come short of the promises. But this by no means weakens the doctrine of healing. We must not get our eyes upon the discouraging objects about us, as Peter did upon the boisterous winds, and began to sink. It is only Christ who can deliver us. His word is the only ground upon which we can stand. Upon this we may rest secure, and through it his blessings will flow into our souls and bodies.

**The Grace
of Healing.**

The glorious facts of prophecy, the blessed fulfilment of the same, the relative position of this fulfilment compared with salvation, and the unanswerable testimonies of Scripture

that Jesus healed all who came to him and that he "hath redeemed us from the curse of the law," of which sickness was a prominent part—all these teach us that healing is incorporated in the atonement and therefore that healing is our redemption-right. Thus, it may be Scripturally designated "the grace of healing." Many seem to confound the gifts of healing with the grace of healing, and, because the gifts are not given to all, but bestowed upon certain ones in the church by the Holy Spirit, argue that all can not be healed. The gifts of healing are designed for intercessory use in the church by those who are qualified and called by the Spirit to the ministry of healing; hence, of course, not to be possessed by all; but the grace of healing is the universal and equal right of every child of God. This glorious truth should be preached by every minister of the gospel and carried to the ends of the earth.

Jesus was always ready to take notice of every sufferer. He came "to seek and to save that which was lost," and his deep interest in the sick testifies that our infirmities and sicknesses were an important part of his redemptory interests.

**Physical
Privilege and
Hope.**

He never failed to manifest his care for the physical and as well as for the spiritual man. Both cost his precious life, and without the redemption of both our salvation is incomplete. How much of the redemption of the body is contained in our present salvation can easily be determined by the work of healing in the ministry of Jesus and the apostles. Whatever is yet to be accomplished when Jesus

comes, when this mortal shall have put on immortality, is yet in the future. Then the power of physical death shall be utterly destroyed, but until then it is our blessed privilege to enjoy all that Jesus bought by his redemption. In this we can unhesitatingly affirm, with Scriptural authority, that God placed as high an estimate upon the physical as upon the spiritual part of our being. Even though the body returns to dust, the very dust of his sleeping saints is precious in his sight, and it will be brought forth incorruptible.

The Word of God abounds with light upon this subject. Seeing that not an atom of our being is left out of the redemptive plan, let us seek more fully to glorify God in our spirit and body, which are God's, by coming into full possession of our present inheritance.



CHAPTER XII.

A CONSTITUENT PART OF THE GOSPEL.

**What the
Gospel Offered.**

The personal ministry of Christ and that of the first Christian teachers prove that the gospel offered healing to the people just as clearly and definitely as it offered salvation. There is no way to dodge this plain fact. No professed teacher of the New Testament can deny this without doing violence to the Word of God and mutilating the glorious gospel of our Lord Jesus Christ.

I will not quote all the proof furnished in the Bible, as I should have to cite much prophecy in the Old Testament, as well as many passages in the New.

While Paul and Barnabas were preaching at Iconium, they were so persecuted that they decided to go to Lystra and Derbe; "and there they preached the gospel." Acts 14: 7. They did not preach something different or additional, but just the simple gospel truth. Mark the result.

And there sat a certain man at Lystra, impotent in his feet, being a cripple from his mother's womb, who never had walked: the same heard Paul speak: who steadfastly beholding him and perceiving that he had faith to be healed, said with a loud voice, Stand upright on thy feet. And he leaped and walked. Acts 14: 8, 10.

This man heard Paul speak and while listening to him got faith to be healed. What did Paul speak? Answer, "And there they preached the gospel." Verse 7. If Paul preached only forgiveness of sins and sanctification, how could that man get faith to be healed? He could not have gotten faith in God for healing if the knowledge that God would heal him had not been conveyed to him by some means. The means used to convey that knowledge to him was Paul's teaching. "The same heard Paul speak" and as a consequence got faith to be healed. He did not merely get faith *in* healing, such as many claim to have in these days, but got faith *to be healed*. A good many persons believe that God *can* heal, but the faith that Paul's discourse inspired in this man was faith to be healed *now*. A moment's reflection would enable one easily to determine what manner of discourse would inspire a sick or otherwise afflicted person to be healed *now*. This was the way that Paul preached the

gospel. It will also be remembered that Paul did not so much as lay his hands upon this man, as he did to many others, but that when he saw faith plainly stamped upon the man's countenance, he commanded him to act out his faith by standing upon his feet. This case is clear proof that healing is a constituent part of the gospel.

To Preach Christ is to Preach Healing. Some have said we should preach Christ and leave healing alone. We can not preach Christ and not preach healing. Those who claim to preach Christ but reject healing simply preach another gospel—another Jesus. Let us see what followed as a result of preaching Christ in the apostles' days.

Then Philip went down to the city of Samaria, and preached Christ unto them. And the people with one accord gave heed unto those things which Philip spake, hearing and seeing the miracles which he did. For unclean spirits, crying with loud voice, came out of many that were possessed with them: and many taken with palsies, and that were lame, were healed. Acts 8: 5-7.

Philip simply preached Christ to the people, and the people got faith for healing.

The apostles preached nothing but Christ. Paul was a good example of how New Testament ministers were to conduct themselves as teachers, and on this point he declared, "For I determined not to know anything among you, save Jesus Christ, and him crucified." 1 Cor. 2:2. His reason for strictly adhering to Christ and rejecting every other idea as gospel truth was "that your faith should not stand in the wisdom of men, but in

the power of God." Verse 5. He made no pretense of wisdom from a scientific point of view and had nothing to do with teaching "personal magnetism," "hypnotism," "Weltmerism," "Mesmerism," "Christian Science," or "spiritualism," but ascribed to the works of the flesh and the devil all such works of darkness. Neither did he graft Christ into medical science. But he declared, "And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power."

Christ was what New Testament ministers were to preach and what they did preach. We have already seen that Philip preached Christ to the Samaritans. He also met a notable eunuch "and preached unto him Jesus." Acts 8:34, 35. It is said of Paul as soon as he was converted, "And straightway he preached Christ in the synagogues that he is the Son of God." Acts 9:20. Again, we read:

Then certain of the vagabond Jews, exorcists, took upon them to call over them which had evil spirits the name of the Lord Jesus, saying, We adjure you by Jesus whom Paul preacheth. Acts 19:13.

Here we have on record that Paul preached Jesus, although it was an enemy that made the admission. In this place God wrought mighty works, and many got faith in healing and were healed.

And God wrought special miracles by the hand of Paul: so that from his body were brought unto the sick handkerchiefs or aprons, and the diseases departed from them, and the evil spirits went out of them. Verses 11, 12.

But why did people get such faith, and how came such

mighty works to be done? Because Christ was preached by a man sent of God, who was full of faith and power.

Christ "bare our sins in his own body on the tree" (1 Pet. 2:24), and also "himself took our infirmities, and bare our sicknesses." Matt. 8:17.

We can not ignore healing as being incorporated in Christ as the Redeemer, without presenting a mutilated gospel and a dismembered Christ. This is truth, and to deny this self-evident fact is equal to shutting our eyes in broad daylight and saying we can not see.

A Promise of Healing. Jesus has taken our infirmities and has borne our sicknesses, "by whose stripes ye were healed." 1 Pet. 2:24. Therefore

Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord: and the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him. Jas. 5:14, 15.

An Inconsistency. Surely, we can see how inconsistent it would be to accept Christ as a Savior from sin, and yet take our afflicted bodies to unbelieving men, who give us only the benefit of their own wisdom and persuade us to put faith in drugs and medicine instead of in the Great Physician, 'who healeth all our diseases.' Psa. 103:3. Would not our faith rest in the wisdom of men rather than in the power of God? Preachers who teach that we should send for the doctor when sick and take his drugs and treatment do not follow the example set by Jesus and Paul. Paul preached

Christ as crucified for the redemption of soul and body, and determined to ignore the wisdom of men. He demonstrated by his preaching and practise the power of Jesus through the Holy Spirit to heal all manner of sickness and all manner of disease. He had a particular object in view while preaching, and that is defined in his own words—

That your faith should not stand in the wisdom of men, but in the power of God.

**What Christ
Only would
Mean.**

If nothing else than Christ were preached and received under the name of the gospel, there would be no doctrine taught and received other than the one glorious everlasting gospel. There would be no divisions, or sects, acknowledged as Christian. If nothing but Christ had been preached, the existence of Methodists, Baptists, Presbyterians, Roman Catholics, etc., as belonging to Christianity, would have been a thing unknown among men. The apostles preached Christ, and people of every religious belief under heaven were saved from every corrupt practise, or sin, the sick were healed, every other religion forsaken, and all became one in Christ Jesus.

There is neither Jew nor Greek, there is neither bond nor free, there is neither male or female: for ye are all one in Christ Jesus. Gal. 3: 28.

In this precious pure gospel light at the evening of the gospel day, we have returned to the simplicity of Christ and the gospel. It means the same to preach Christ now that it meant in the early part of the Chris-

tian era. To preach him in demonstration of the Spirit and power will bring about the same results among those who forsake all to follow him.

Healing is in the Commission. Healing is a very important part of the gospel. History proves that wherever the full gospel has been carried, there the accompanying signs of healing have been manifested—from the time the disciples first went out under their commission down to the present. It has been argued that healing is not in the commission that Christ gave before he ascended; that casting out devils, healing, etc., were only promises to “them that believe.” But we see that healing was in the commission prior to the resurrection of Christ.

And he sent them to preach the kingdom of God, and to heal the sick. Luke 9:2.

We also see that they went out under this commission and were successful.

And they departed, and went through the towns, preaching the gospel, and healing everywhere. Luke 9:6.

And they went out, and preached that men should repent, and they cast out many devils, and anointed with oil many that were sick, and healed them. Mark 6:12, 13.

No Bible-reader should dare to say that the second commission was less than the first. Admitting that casting out demons, healing, etc, were specified as promises in the language in Mark 16, only adds to the fact that the doctrine of healing is part of the gospel and that it was so understood by the apostles, the promises being given to prove the power of the gospel to all who should believe it.

CHAPTER XIII.

WAS NOT TO CEASE WITH THE APOSTLES.

What is Denied Today. That Jesus while on earth healed all who came to him of all kinds of

sickness and disease is not disputed, nor is it denied that this power was given to the first apostles and ministers and was exercised by them; but that the grace of divine healing was to continue later than the times of the early apostles, or that it is the privilege of God's ministers today to be invested with the authority and power to heal, is questioned or disputed or denied.

The Real Question.

The question, Did divine healing cease with the apostles? is not so much the real question as, *Was it to* cease with the apostles? Both can be answered in the negative; but the former is answered merely historically, while the latter is altogether the Scriptural question.

Permanency in Scripture.

The character of the plan of redemption, of the prophecies, and of the gospel commission and the New Testament promises respecting healing shows a permanency and continuity that effectually disprove its having been intended as a temporary thing. When Jesus said, "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you," he added, "and, lo, I am with you alway,

even unto the end of the world." The last clause of this commission discloses the fact that since those to whom it was addressed could not live till the end of the world, the commission was meant as much for those who should afterward be ministers and apostles of Christ as it was for the eleven who received it from the Savior's lips. Nothing is more evident than that it was meant for all Spirit-called ministers down to the end of time.

**In Apostolic
Times Still.**

There is one church throughout the entire Christian dispensation, not two; one age, not two or three; consequently, we are in the age of the apostles and of Christ, and therefore in the age of miracles still. The apostle, in the very chapter that describes the church's gifts and ministries, insists that no one part of the church, or body of Christ, can be separated from the other, but that the life and power communicated to any one member belongs to the whole and to the most remote member. (1 Corinthians 12.) This is further confirmed by the promise of the Spirit, in Acts 2:17, where Peter calls his own days "the last days."

**To Follow
Believers.**

That healing was naturally included in the commission to preach the gospel is self-evident, as we have seen. In Mark's details of this commission healing of the sick is expressly mentioned. The signs—casting out devils, speaking with tongues, healing the sick, etc.—were to "follow *them that believe*." So long, therefore, as there are believers, it will be their privilege to be blessed with the signs following.

**One of the
Spirit's
Operations.**

In 1 Corinthians, twelfth chapter, we find the "gifts of healing" classed among the gifts of the Spirit to the church. Thus, in this also is seen the permanency of their character. Wherever there is a New Testament church in full possession of the Holy Spirit, there will be the Spirit's operation in the distribution of the gifts.

**Why Not
Prevalent in
Past.**

Here is revealed the trouble—the sad lack of the Spirit in so many places and times in which the church has professed to exist. The reader's attention is again called to the apostasy of the early church as she went into Romish darkness, in which outward form was substituted for inward grace. The long, long eclipse of Christianity, either totally, as under the papacy, or partially, as during the later times of Protestant confusion, offers a ready reason why divine healing did not continue to be so common as it was during the first few centuries. Unbelief and apostasy are what wrought the change; as Wesley said, "There was no other healing known in the Christian church until unbelief cast it out."

**Insufficient
Reasoning.**

If you have not seen or realized divine healing manifested, do not conclude that there is no such thing, or that it was not God's purpose for it to continue later than the apostles. Such reasoning would be very inconsistent and insufficient. Remember that its absence has been due to a low standard of spirituality, held by a hireling ministry, who were afraid to speak the truths of the gospel.

CHAPTER XIV.

SOME POST-APOSTOLIC TESTIMONY.

**Days of
Healing did
Not Cease.**

Even though it were not true that thousands upon thousands of Christians in our own time have proved and continue to prove that Jesus is still the Great Physician, there would be abundant evidence from early Christian history and writings that the days of miracles and healings by direct divine power through faith in Jesus' name did not cease at the death of the apostles. They well-nigh ceased, however, when, in the course of time, true believers were almost swept from the earth by the dragon (paganism) and the beast (Roman Catholicism). Those were then the days of "lying wonders," which wonders still deceive those whose names are not written in the Lamb's book of life.

"Witnesses who are above suspicion leave no room for doubt that the miraculous powers of the apostolic age continued to operate at least into the third century." —*Dr. G. Uhlhorn*: "Conflict of Christianity with Heathenism," p. 169.

Clement, about 100 A. D., advises those who have received the gift of healing to pray for the sick.

Justin Martyr, about A. D. 162, speaks of the casting out of demons:

"For numberless demoniacs throughout the whole world, and in your city, many of our Christian men, exercising them in the name of Jesus Christ, who was crucified under Pontius Pilate, have healed, and do heal, rendering helpless

and driving the possessing devils out of the men, though they could not be cured by all the other exorcists, and those who used incantations and drugs." Apology II, Chap. 6.

Tertullian, between 200 and 300 A. D., testifies to the healing of many.

Origen, of the same period, witnesses to "marvelous power through faith," declaring that "the name of Jesus can still remove distractions from the minds of men, and expel demons, and also take away diseases."

Other witnesses from the first four centuries, as **Chrysostom** and **Augustine**, all refer to divine healing in distinct testimony with reference to actual incidents.

Dr. Christlieb mentions one **Theodorus**, of Mopsuestia, who died in 428 A. D., who was a man of wide reputation as a preacher, pastor, and author, and who says:

"Many heathen amongst us are being healed by Christians from whatever sickness they have, so abundant are miracles in our midst."

Mosheim, the historian, alluding to the fourth century, declares that miracles of healing had not yet ceased, and gives a remarkable case from Justinian. At this period, however, the spiritual declension of the church had begun, and it was then that we might naturally expect the spirit of faith to wane and expire.

Even in the Middle Ages, so marked by superstition and ignorance, the lamp of truth did not entirely go out. The **Waldenses** were the purest remnant of the church, and they distinctly taught and practised the ordinance of anointing with oil for divine healing.

The **Moravians**, who succeeded the Waldenses in

chronological sequence, also taught the doctrine of divine healing. See "Bost's History of the Moravians."

The **Covenanters**, of Scotland, represented the next most remarkable period in the dawn of the Reformation. See "Scott's Worthies" in reference specially to the lives of Robert Bruce, Alexander Peden, Richard Cameron, and John Welsh.

The early **Friends**, especially in the days of Fox, have left many instances, and the early **Methodists** have also left some remarkable instances of supernatural healing.

Martin Luther, both by distinct statement and by personal example, is among the witnesses.

The **Wesleys** and **Whitefield** believed in the healing of the sick through prayer and faith.

Richard Baxter ("Saints' Rest") gives a distinct testimony of his own healing from a serious and threatening disease.

There were many undoubted cases of healing even among the extravagances of the **Irvingites**.

Such well-known names as **Thomas Erskine**, in the Scottish church; **Dr. Horace Bushnell**, America ("Nature and the Supernatural"); **Prof. Christlieb**, in his remarkable work on skepticism and missions; and the names of **Dorothea Trudell**, Pastors **Blumhardt**, **Rein**, **Stockmayer**; and almost innumerable and well-accredited instances in more recent times in all parts of Christendom—these have double significance in the light of this long chain of ecclesiastical testimony and Scriptural teaching.

Such testimony might be multiplied, but enough has been given to clearly prove the falsity of the statement that the day of miracles and healing closed with the death of the apostles.



CHAPTER XV.

GOD'S WILLINGNESS TO HEAL.

**Manifested in
Christ.**

Many a sufferer today is kept in bondage through a lack of faith in God's will to heal. A common expression is this: "I do not doubt his power, but I am not sure about his will to heal me, and I always want to pray, 'Thy will be done.'" Let us keep our eyes upon him as we see him going about in his ministry, remember that he is the voice of God to us. There is the instance of the leper who came to him, saying, "If thou wilt, thou canst make me clean." He was not sure as to the will of Jesus, but how quickly that was settled! "I will," said the Master, and immediately the man's leprosy was gone. How encouraging this is to us! What he said to the leper he is saying to us. Such is his will. His whole work of redemption, every deed of his life, is the very will of God to us. He did it perfectly. He finished the work the Father gave him to do.

It is useless as well as dangerous to seek the will of God outside of what was thus spoken through Christ. He of himself could do nothing. It was the Father who

wrought the deeds of mercy through him, all in accordance with his own plan. The blind men crying with loud voice, "Thou son of David, have mercy on us"; the centurion asking for the healing of his palsied servant; the nobleman pleading for his sick and fevered child; the woman pleading for her helpless demoniac daughter; the father for his son in similar affliction; the woman weak and faint from an issue of blood; the man at the pool of Bethesda; the man born blind; and all the sick and infirm who were brought in great multitudes on beds and couches, who besought him that they might but touch the hem of his garment—all received the manifestations of the will of God toward them and us. Even the vilest of repentant sinners were mercifully dealt with.

**His Will
Unchanged.**

To one who was guilty of death because of her criminal life, he said, "Go, and sin no more." Every cry of humanity from obedient hearts was quickly heard, and that hand of compassion and power was stretched forth in blessed deliverance, or the word only was spoken and the work was done. Had you and I been there, dear brother, our needs would have been met as were those of all others. Truly, they are just as fully met in that spoken word today, for time has not changed it. Therefore we must not doubt his will to heal us. How can we? If we let his word decide it, there can be no room for doubt. Let us not permit human reasoning nor any of the traditions of men to come between us and the definite expression of God's own word. Believe him, dear

sufferer, and receive the benefits of his boundless provisions for full salvation and health. To doubt his will in this matter is but to rob yourself of your inheritance in Jesus. Great grace is our portion, but it can be obtained only through faith.

**His Will in
Earth as in
Heaven.**

It is right to pray, "Thy will be done in earth as it is in heaven." God

grant that this may be answered in every heart and life of his people. Surely, then, every disease must be healed, for there is no such a dreadful thing in heaven. Sin and sickness, pain and sorrow, can not exist there. God reigns supreme. So it must be in us here on earth, if we want this prayer to be answered. Therefore let us ever believe that it is God's will to forgive all our iniquities and to heal all our diseases, and by faith enjoy all the blessings of "Thy will be done."



CHAPTER XVI.

DIVINE HEALING SPIRITUAL.

**Separate from
Material Means.**

It was the Holy Spirit, the God-life, that was in Jesus. This is why his work of healing is called *divine healing*. It is distinctly a spiritual work, and is as separate from any cures effected by material means as day is from night, or as the heavens are higher than the earth. Many persons are in gross error with respect to the doctrine of divine healing. They place it upon a material and physical plane with those manifestations resulting from material

forces and remedies which affect the physical independently of the spiritual life.

**Unassociated
with Antichrist
Methods.**

Then, there is a still greater error existing in others, who confound divine healing with Christian Science or its kindred doctrines, which are really opposed to Christ, and can not be embraced without an effect which leads the soul away from Christ and the vital truths of salvation through faith in his name. These are the Satanic counterfeits of divine healing, and they will, if accepted and believed, plunge the soul into eternal darkness. The awful fact is, it is the transformed light of the devil. Divine healing must never be associated with these things. Healing through faith in the name of Jesus is therefore the work of the Holy Spirit.

**Like the Divine
Birth.**

It is spiritual, just as is the divine birth. Jesus said to Nicodemus, "That which is born of the Spirit is spirit. The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit." A visible and physical effect is produced by the invisible and spiritual power of God. To be "born again" is the divine touch of the Holy Spirit to the soul who meets the simple conditions of repentance toward God and faith toward our Lord Jesus Christ, quickening into divine life the spirit that was dead in trespasses and sins. This, with the subsequent experience of sanctification, may be Scripturally termed divine healing of the soul.

**Operates
through the
Spiritual Life.**

Divine healing of the body is also the work of the Holy Spirit; which, by a definite act of faith on our part, operates through the spiritual life, reaching out into the physical, affecting every fiber and tissue, and quickening into life and health that part which has been held under the cruel power of disease. The touch to the body is the overflow of the inwrought power of the Spirit in the soul. The effects are realized in the natural or material body, but the great cause is invested in the supernatural and divine, practically demonstrating in the physical realm, the same as in the spiritual, the application of the law of life, in the glorious deliverance from the bondage of the law of sin and death.

For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death. Rom. 8: 2.



CHAPTER XVII.

GOD'S MEDICINE.

The whole multitude sought to touch him [Jesus]: for there went VIRTUE out of him, and healed them all. Luke 6: 19.

And a certain woman which had an issue of blood twelve years, and had suffered many things of many physicians, and had spent all that she had and was nothing bettered but rather grew worse, when she had heard of Jesus, came in the press behind and touched his garment. For she said, If I may but touch his clothes I shall be whole. And straightway the fountain of her blood was dried up and she felt in her body that she was healed of that plague. And Jesus immediately knowing in himself that virtue had gone out of him, turned him about in the press and said, Who touched my clothes? And his disciples said unto him, Thou seest

the multitude thronging thee, and sayest thou, Who touched me? Mark 5: 25-31.

And Jesus said, Somebody hath touched me; for I perceive that virtue is gone out of me. Luke 8: 46.

The Virtue in Jesus.

These words, taken from the Gospels, show our Savior to possess a certain virtue, or power, which, through the channel of a believing touch, will flow into the bodies of the diseased and to those who are "vexed with evil spirits," and will heal them. It reached the sick even through the hem of the garment in which he walked among them; for it is written that the people "brought unto him all that were diseased, and besought him that they might only touch the hem of his garment; and as many as touched were made perfectly whole." Matt. 14: 35, 36.

What It Is.

This virtue is a distinct element. It is the specific, the antidote, the remedy, that God has given to Christ, that our diseases and infirmities might be healed. Like its source, it is "holy, harmless, and undefiled and separate from sinners." It is distinct from nature, animal magnetism, hypnotism, and Christian Science. It is neither natural, human, nor devilish; but it is purely and thoroughly divine.

How Received and Used.

It is of the Holy Spirit; for the gifts of healings are by that Spirit. 1 Cor. 12: 9. And we read "how God anointed Jesus of Nazareth with the Holy Ghost and with power, who went about doing good and healing all that were oppressed of the devil; for God was with him." It can not be bought with money, nor can it be obtained by study. Jesus gave it freely to chosen disciples during his earthly

ministry, and he has not ceased to give it in like manner since he has taken his seat upon the throne. Matt. 10: 1; Luke 10: 1, 9; Eph. 4: 8-12; 1 Cor. 12: 28-30. God does not give it to any man that the man might enrich himself or get to himself a name in the earth. Those who placard their doors and windows with notices to the effect that they are "divine healers," together with all that "give treatments," receive fees, or make any charges for their services, are yet not right in the sight of God. If not dishonest, they are at least dreadfully deceived; for whether they know it or not, and whether they use the name of Jesus or not, they are certainly using some power other than this holy virtue that subsists in our living Christ. Therefore avoid them and their ways. God has the real thing for those whom he can trust, and he is still the loving Healer of his people and of their children.

CHAPTER XVIII.

THE GIFTS OF HEALING.

**Inseparable
from the
Spirit.**

The Holy Spirit being the power of healing in Jesus, this same source is the power of healing in the people of God through this Spirit dispensation. It was the Holy Spirit that wrought all the miracles and healings in the life and ministry of the apostles. It was God in them. If it had not been for this heavenly endowment of power, all their efforts would have been fruitless of these glorious manifestations. This same power may be possessed by every true and humble minister of the gospel of Christ. Yea, more; no one should undertake to preach the gospel without the endowment of this power.

Tarry ye in the city of Jerusalem, until ye be endued with power from on high. Luke 24:49.

**For What
Designed.**

In 1 Cor. 12: 8-10 are mentioned nine gifts of the Spirit, among them the "gifts of healing." While it is the universal and equal privilege of every child of God, through the redemption of Christ, to be healed, the more special *gifts* of healing are designed for intercessory use in the church and are not to be possessed by all. They are given to certain ones whom the Holy Spirit chooses and qualifies to minister to the sick and suffering, imparting through the chosen instrumentality to those in need the various helps necessary to their healing.

CHAPTER XIX.

INSTANTANEOUS OR GRADUAL.

The Nobleman's Son. The healing of the nobleman's son,

recorded in John 4:46-54, is sometimes cited as an example of gradual healing. A little study of this instance of healing reveals the fact that whatever was gradual in this case was in the *recovery* and not in the divine touch of healing. Jesus said to the nobleman, "Go thy way; thy son liveth." He believed and went his way to return. Before reaching his child he was met by his servants with the report, "Thy son liveth." "Then enquired he of them the hour when he began to amend. And they said unto him, Yesterday at the seventh hour the fever left him." He knew then that it was the same hour in which Jesus had said unto him, "Thy son liveth."

**The Word
"Amend."**

Because the word "amend" occurs here, it has been assumed that the healing was gradual. That anything hinges upon this word is doubtful, for it is used here in an *inquiry*, before definite knowledge had been gained. The reply to this inquiry shows that at a particular time *the fever left the child*.

**How Healing
may be
Gradual.**

Thus the divine act performed was instantaneous the same as is characteristic of the healing power of God. It is an instantaneous divine *touch*, for that is all that is necessary. The word "healing," however, is used rather equiv-

ocally to refer to the touch of God's power and also to the recuperation or building up of bodily strength. It is in this latter sense that healing may be and is said to be gradual.



CHAPTER XX.

COUNTERFEITS OF DIVINE HEALING.

**How
Counterfeited.**

To apply the word "counterfeit" to divine healing may seem somewhat strange to one unaccustomed to Satan's spiritual workings. Let the reader not imagine such a thing as a physical healing that is false, as if one may be led to believe he is healed when he is not. There would be no object in such counterfeiting, nor could it be successfully done. But it is healing as *divine* healing that is counterfeited today; that is, there is healing which purports to be by divine power, but which is not by divine power at all. Satan has many agents in the field today working to deceive the unwary and unstable, his object being to lead souls astray from the truth to the acceptance of some false doctrine which would mean, if possible, their damnation in the day of judgment.

**Satan
Transformed.**

As the light of the gospel increases, there will be a corresponding increase of the transformed light of the devil, that the true light may be kept hidden from those who have not yet received it. On the authority of the Word of God we do

not hesitate to say that Satan is transformed into an angel of light. (2 Cor. 11:14.) No matter what light God shines forth in his church, there is a mustering out of all the combined powers of darkness to oppose and hinder it. When this attempt fails, then there is a great change in the execution of the deception. The enemy transforms himself into the very light that he has been trying to destroy. His opposition to the truth is just as great, but it must now appear to have ceased altogether, that the deception may be successful. To those who are enlightened by the Holy Spirit and the Word of God, the cunning craftiness of the devil is not concealed.

**Prevalence of
Deception.**

Never in the history of mankind has there been so much deception as there is at the present time. While the light of the pure gospel is increasing, the world is flooded with multiplied doctrines of error running parallel with the truth, to such an extent that only the willing and obedient of the people of God can keep clear from the deceptions.

How true in these last days are the words of Jesus!

For there shall arise false Christs, and false prophets, and shall show great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect. Matt. 24:24.

The counterfeits of divine healing are numerous. From the very first, in these modern times, that God began to show his people that Jesus Christ is the Healer, there have been born from the regions of darkness, one after another, various doctrines of healing, all of which may

be clearly discerned, if weighed in the balance of God's holy Word and Spirit.

Not only has the enemy invented new doctrines, but, in order more securely to hold his victims and to have a deception to suit every class of humanity, he has cunningly adopted deceptions of ancient date and brought them down to the present time. It is thought by some that idolatry and superstition are decreasing, but this is a mistake. There is as much of it today as there ever has been, only the form of it has gone through many changes in order that the deception may continue. While praying to the departed saints is in itself a Christ-dishonoring and unscriptural practise, the abominable and heathenish relic-worship, of which there are instances even today, is also a deception of the devil.

How God

Does Not Heal.

We do not hesitate to say that, to be consistent with his holy Word and the plan of redemption through Jesus Christ, God can not heal through such channels of superstition. In the name of Jesus, through faith in his name, is the only promise of the benefits of divine healing. Satan would have us pray to anything and anybody but God, in the name of anything and anybody but Jesus Christ; but all such prayers are in vain and open up the avenues of the soul to be filled with the deceptions of darkness.

While the superstitions of Rome would impose the belief in more than the divinity of Jesus Christ, the more subtle forms of error in spiritualism, Christian Science, mental science, etc, ignore his divinity. This may be denied, but, in order to prove the statement, it

will be necessary only to touch upon the redemption through the blood of Christ, and all these last-named advocates of healing will be up in arms.

**Can the
Devil Heal?**

In the light of the present truth, the question is asked, "Can the devil heal?" There is no room to question his power to work miracles; for we can readily see that in the history of the people of God there has always been much of the workings of Satan in opposition to the welfare of those who sought to obey God. In the instances of the operations of the magicians of Egypt we have sufficient to establish this fact, that Satan has power to counterfeit the work of God in many respects, and it is well known to all the people of God today, as it has been known in all ages, that the more truth God gives to the world, the more counterfeits the enemy propagates for the purpose of holding the world in deception.

**Satan's Ripe
Field.**

There are many persons and many professors of Christianity of this class, who have had a degree of light and truth, who have once tasted the good Word of God, but who would not go on and continue in the Word, that they might fully know the truth and become free indeed. Very sad and yet true. The light they once had has become darkness because they did not walk in that light. They have no power to discern between good and evil, because of disobedience, and are even ready to grasp any new thing that comes along under the name of religion of healing. This is where the devil finds a ripe field for his work of deception. He can even come out

boldly, in his own name, and yet keep the poor deluded souls blinded to his dark operations.

**Example of the
Diabolical.**

A very striking example of this was published a few years ago in a secular paper, the following of which is a sketch:

The success of divine healing, to which there are so many testimonials in the statements of persons who have been healed, is now being duplicated by a gentleman of Michigan, who claims to practise diabolic healing. He avows that the power which he shows in curing people, real or imaginary, is derived from Satan.

Although it might be supposed that this avowal would scare away good Christian believers, it is related that many of them are going to him to be healed.

According to old traditions, the price of such relief from bodily torment ought to be a contract, signed and sealed, for the delivery of the patient's soul after death. But no mention is made of any such contract, and we are left to assume that the old medieval period methods on which Mephistopheles conducted his business, have been abandoned through respect to the progress of the age.

**Attraction to
False Healers.**

One of the most striking statements in this notice is that "good Christian believers" are going to the medium of the devil to be healed. The statement is wrong. They are not good Christian believers, but are of the class above mentioned, who are already deceived of the devil and are ready, with closed eyes and open mouths, to swallow

any and every thing that the devil, in his craftiness, may deem the most expedient to give them. Those who remember Schlatter, in Denver, and Schrader, in San Francisco, know how eagerly the people flocked around those deceivers in great crowds in order to get near those men, in the hope of being "blessed." It is a shameful fact that among those foolish people were many professed Christians.

**Some People
like Saul.**

The devil has in the land numerous men and women who call themselves divine healers. This title itself is enough to show that the assumption is false, especially when such healers take money for their service; but how much more deceived are those so-called "good Christians" who go to a Satanic healer for help. Such persons are repeating the very experience of King Saul, who, because of disobedience, could not get an answer from God, and sought the witch of Endor for information and help.

**How Satan
may "Heal."**

There are some instances in Scripture which plainly show that Satan has power to afflict. (See Chapter XXIV.) Now, it is both Scriptural and logical that the hand which has power to afflict has also the power to withdraw his affliction, and he certainly will do so if he can thereby deceive, and make believe that it is God who has healed. It can not properly be called healing, but yet it is a removal of the sickness or disease. It is very evident that much of this deceptive work is carried on today among those who have not received the love of the truth, but have had pleasure in unrighteousness.

**No Excuse
for Deception.**

We can be glad that all the works of the enemy are exposed by the present truth; and there is no excuse for any one to be under any deceptions, for the true light is now shining. May we all seek to abide continually in Christ, where we are safe from all the powers and deceptions of the enemy. God may, through his permission, let the enemy afflict us sometimes, as he lets him tempt his people; but Jesus is our healer, and he will break the power of all that may be imposed upon us.



CHAPTER XXI.

FORTY OBJECTIONS AND QUESTIONS ANSWERED.

1. The last twelve verses of the sixteenth chapter of St. Mark are missing in the original manuscripts.

This is a very popular objection raised against the promise of healing in the gospel commission as given by Mark. It is true that the Vatican and the Sinaitic manuscripts omit the verses in question, although the former leaves a blank space for them on the page, showing that the scribe knew of their existence, but was undecided whether he should put them in or not. The two facts that these verses are in ancient versions older than the manuscripts from which they are omitted and that they are quoted by the Fathers as a part of Mark's Gospel, are strongly in their favor.

With regard to this matter the able writer A. J.

Gordon, when criticised for not discrediting this scripture, says:

“After an extended examination of the whole question, it seemed to the author that the doubts which have been thrown upon the passage have so rapidly diminished, and have now so nearly reached the vanishing point, that it was hardly worth while to disturb the reader’s mind with them.”

He further says:

“The fact that so early a writer as Irenæus quotes this passage as a part of Mark’s Gospel, both Olshausen and Lange consider to be a powerful argument in its favor. When we consider that Irenæus was only a step removed from the apostles, being a disciple of Polycarp, who was the disciple of John, we shall see how important a consideration this is. The view of Olshausen that this part was accidentally torn off from some ancient manuscript, and the loss perpetuated by the transcribers, is far more reasonable, it seems to us, than that it was an addition by a later hand.”

For a full and satisfactory discussion of the whole question, we would refer the reader to the able commentary of Morrison. His conclusion in regard to the matter is as follows. Speaking of the view that this passage is spurious, he says:

“This notion has grown into a romance of criticism which has thrown a spell of doubt over spirits that have not the least sympathy with Biblical skepticism. But we have shown in a full discussion of the subject in the body of the commentary, that the romance has culminated. There would appear to be no good reason for questioning the authority of the passage.”

Thus we see that the argument against this passage is not well grounded and should be ignored. But as a foundation for the doctrine of healing in the resurrection commission, this passage is not needed; for we have already seen what Matthew says concerning it, which corresponds with what Mark says. We have also the testimony of the Acts of the Apostles, which gives indisputable evidence of the power and nature of this commission, and also proves in detail the very words of the last seven verses in Mark 16. They went forth and preached the gospel, and the signs followed. They cast out devils; they spoke with tongues. Paul had an experience with a serpent. They laid hands on the sick, and they recovered. They everywhere proved the power of these promises.

2. Jesus healed the people in the days of his and the apostles' ministry to establish his divinity.

His healing power very truly served a secondary purpose of confirming the fact that he was indeed the Christ, and of attesting the divine character of the Christian religion; but a more immediate object was the manifestation of his great compassion toward suffering humanity and the fulfilment of prophecy in his redemptive work, which reaches the body as well as the soul.

If divine healing was for the sole purpose of establishing the divinity of Christ in the first century, then it is a present-day necessity for the same purpose, and it should not have ceased with the first century. Our

modern D. Ds. affirm that miracles of healing ceased then, since healing was only to prove the divinity of Christ. Is not healing as necessary to prove his divinity now as it was then? If healing is but a historical fact, then the divinity of Christ is also but historical. If he healed in the first century to prove that he had power on earth to forgive sins, then healing is just as necessary in the twentieth century to prove that he still has power on earth to forgive sins.

Jesus did not employ divine healing merely as a credential of his divinity. A certain degree of faith was required upon the part of every responsible person healed by him. The majority, if not all, the people who received him at all, were such as had believed the preaching of John, who testified to the near coming of the Christ. They had obedient hearts, and came hungering for the blessings which they believed he was able and willing to bestow. If he had employed healing and miracles as his credentials, he would have manifested them at Nazareth at the time when the people refused his testimony and cast him out of their city. He could do no mighty work there because of their unbelief, except that he healed a few sick persons; and these few were certainly those who believed in him. He refused to give such proof when the people demanded of him a sign, and referred them to his resurrection as the proof of his divinity. It is not the design of God to gratify the curiosity of an unbelieving world, that they should thus be compelled to believe, and there is nothing in the Word of God to justify such a doctrine. When the dear

Man of sorrows was suffering our infirmities and bearing our sicknesses on the cross, those very people that had seen some of his wonderful works wrought upon believers but had themselves rejected him said to him as he was now groaning in death, "If thou be the Son of God, come down from the cross." Even the chief priests, scribes, and elders said they would believe in him if he would come down from the cross. The trouble with them was, they were disobedient to God. They did not believe Moses nor John the Baptist, and therefore they would not have believed in Jesus, even if he would have come down from the cross.

Jesus healed because he had a heart full of mercy and compassion, and now, though exalted to the right hand of God, he is still our living High Priest, touched with the feeling of our infirmities.

3. Did not Jesus heal arbitrarily?

No; he healed according to the law of redemption.

4. Is not 1 Cor. 13:8 against the idea that the "gifts" are a permanent endowment for the duration of the gospel dispensation?

We will quote this verse and see that it is no foundation whatever for such an argument. "Charity never faileth: but whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away." The apostle simply teaches this: Charity (love) is to continue not only through this life, but forever; while these gifts referred to in the previous chapter are only for this life and

are to cease when their necessity shall have an end; namely, when this gospel day and the ministry of the gospel shall have reached its close, and the church shall have been translated to be forever with the Lord.

5. Isa. 53:4 and Matt. 8:17 are not believed by many to mean the same. There is a difference between interpretation and application. According to the law of interpretation, the prophecies of Isaiah belong to the Jews. Matthew belongs to the Jews. James is for the dispersed tribes and not for all.

If not to the Gentiles, much is for them. All the gospel blessings are alike for both Jew and Gentile. The healing of the centurion's servant, the child of the Syrophenician woman, the nobleman's son, one of the lepers, the people at Samaria, and the people at Ephesus, prove that healing is for the Gentiles.

6. The herbs and natural remedies found in the realm of nature suggest that God intended these things for use as curative agents.

The various herbs, as well as all other creatures from the hand of God, were made to exist and flourish, each in its own respective and individual way, accomplishing the pleasure of its Creator in his diversified handiwork.

Thou art worthy, O Lord, to receive glory and honor and power: for thou hast created all things, and for thy pleasure they are and were created. Rev. 4:11.

In addition to this original purpose of each created thing the vegetable kingdom was to subserve man's purpose for food, and not man's only but that of all the animal kingdom.

And God said, Behold, I have given you every herb bearing seed, which is upon the face of all the earth, and every tree, in the which is the fruit of a tree yielding seed; to you it shall be for meat. And to every beast of the earth, and to every fowl of the air, and to every thing that creepeth upon the earth, wherein there is life, I have given every green herb for meat. Gen. 1: 29, 30.

David, in his meditation on God's providence, gave expression to the same thing when he said:

He causeth the grass to grow for the cattle, and herb for the service of man: that he may bring forth food out of the earth. Psa. 104: 14.

There is not the least intimation of the use of herbs or other created things as curative agents. Man's appropriation of the herbs for food has been harmonious with the granting of the privilege. The fact that our physical nature is adapted accordingly and that we naturally and without difficulty have understood the use of herbs as food only confirms the reasonableness of their having been given for such a purpose. Contrast this with the confusion in which man has groped and the ill success with which he has met in his endeavor to appropriate herbs as medicines. Look at the antagonistic schools. Note the fact that honest and experienced physicians are driven to make the bold declaration that drugs do not cure and that mankind is really worse off because of them. They are a failure as curative agents, and, happily, the tendency of the times is away from them to preventive and hygienic considerations. The truth is clear, that disease, resulting as it does from man's fall, finds its counteractant in the redemptive plan, in that which counteracts sin—the atonement—and not in the

herbs, whose establishment in the earth antedated the fall.

A word about the so-called natural remedies. Who can tell what they are? Physicians can not agree as to the use of remedies, and what are adopted as remedies are soon discarded for something else. Two hundred and fifty years ago it was thought that the flesh of animals had healing virtues, and among the "natural remedies" was the "dried brain of an ass," "the head of a mouse worn in a cloth," or "the liver of a mouse roasted in the new of the moon." Now attention is given to vegetable and mineral substances, and among these we think we find "natural remedies." If we could be relieved of our superstition with reference to such things, our "natural remedies" would go with it. We see that nothing in nature has been *intended* as such. Man, fallen creature that he is, has sought out many "inventions" in his endeavor to ameliorate his environments. So far as they relate to the proper selection and use of foods and conformity to hygienic laws, his discoveries have been good; but when he resorts to medication for the curing of his diseases, he at once crosses the threshold of speculation and confusion and deals with mysteries he is unable to solve.

7. Faith without works is dead. God helps those who help themselves.

True; but what are the Scriptural works? Are they prescribed by man or God? And what is it to help ourselves? Is it not to do our best to conform to the re-

quirements of health? or is it to dose ourselves into a condition in which, if we start to recover, our recovery will be in spite of the medicine and not by the help of it?

8. Is not the anointing oil a healing agent?

The use of the anointing oil (olive-oil) in divine healing is purely ceremonial, or symbolic. Anointing with oil in the name of the Lord is the outward act from which there should be brought forth in the anointed the most heaven-born results, and indicates a consistent surrender to the will of God. Thus, in its ceremonial use, the oil has a part in healing, but not as a therapeutic agent. It was the "prayer of faith" that should "save the sick," and not the anointing oil.

9. What place do you assign to Luke, "the beloved physician"? Is not the ministry of physicians designed of God for the body as is the ministry of the gospel for the soul?

We do not read anywhere in the history of the church that Luke practised medicine after his calling into the gospel work. He was with Paul in much of his missionary work, but we do not have any example that he or Paul or any of the apostles ever administered medicine to the heathen in order to win them to the gospel. Luke was evidently with Paul at Troas, where a young man fell from the third-story window during an all-night meeting, and also on the island of Melita, where many of the barbarous people were healed; but he did not administer medicine to them. They were healed by the power of God. Luke was spoken of as a physician very likely because of his former profession.

The greater number of physicians are ungodly, many of them professed infidels, and are not designed of God to administer drugs and poisons to any one, much less to the people of God, whose bodies are the sacred temples of the Holy Spirit. The true ministers of the gospel are ministers for soul and body.

And they departed, and went through the towns, preaching the gospel, and healing everywhere. Luke 9:6.

And they went forth, and preached everywhere, the Lord working with them, and confirming his word with signs following. Mark 16:20.

10. But is not the ministry of physicians recognized in the Bible?

Yes; but let us read how it recognizes them.

And Asa in the thirty and ninth year of his reign was diseased in his feet, until his disease was exceeding great: yet in his disease he sought not to the Lord, but to the physicians. 2 Chron. 16:12, 13.

And had suffered many things of many physicians, and had spent all that she had, and was nothing bettered, but rather grew worse. Mark 5:26.

These scriptures show that the Bible gives no very favorable recognition of physicians. Job spoke of his three friends as "physicians of no value" (Job 13:4), though in this instance the word is probably used metaphorically.

Why do we not have a single instance in the Word of God of some one of his people being engaged in Israel as a physician?

Why is it that we read nothing good of physicians anywhere in the history of God's people?

Why do we not read of one case of healing by phy-

sicians—just one—somewhere in the Word of God?

Why do we have it so definitely stated in sacred history that King Asa “sought not to the Lord, but to the physicians”?

Why did not God appoint and provide physicians among his people in the days of Israel, when he made the health-covenant with them?

Why is the account so plainly given in the New Testament concerning the woman who “suffered many things of many physicians, and was nothing bettered, but rather grew worse”?

Why did not Jesus select some of these physicians for his medical staff when he “went about doing good and healing all that were oppressed of the devil”?

Why did not the apostle James instruct the church, “Is any sick among you? let him send for a physician”?

Why is it that during the first two and one-half centuries of the Christian era there was no other than divine healing known in the church?

Here is the *answer* to these: “I am the Lord that heal-eth thee,” and “Himself took our infirmities and bare our sicknesses.”

History shows that the Egyptians were skilled in medical science. The Word of God shows that Moses was learned in all the wisdom of the Egyptians, but we have no knowledge that Moses ever used any of his medical skill during the many years of his life as the leader of the people of God. Neither did he take any of the Egyptian doctors along when he led the people out of that land.

11. Are not medicines recognized in the Word of God?

Yes; but not very favorably.

Thou hast no healing medicines. Jer. 30:13.

In vain shalt thou use many medicines. Jer. 46:11.

A merry heart doeth good like a medicine. Prov. 17:22.

This last text reads, in the Revised Version, "A cheerful heart is a good medicine"; in Young's Bible Translation, "A rejoicing heart doeth good to the body"; and in the Septuagint, "A glad heart promotes health."

There is one more text—

And the fruit thereof shall be for meat, and the leaf thereof for medicine.

This refers to no material remedy, but is prophetic of the tree of life and divine healing. (See also Rev. 22:2.)

Thus we see that the Word of God places no intrinsic value upon medicine. The first time human remedies are mentioned with approval is in the apocryphal books, and after the confirmed declension of God's covenant people and their imitation of the ungodly habits and customs of the heathen world.

12. But how about Hezekiah's figs, the blind man's clay, and Timothy's wine?

It is true that Isaiah told Hezekiah to take a lump of figs, but this has nothing to do with the New Testament means of healing. Also, it is very evident that the figs did not heal him; but God said, "I will heal thee."

Jesus did not use the clay on the eyes of the blind

man as curative power, for he commanded the man at once to go and wash it off. No one has heard of the healing of blindness from birth by the use of clay as a medicine since then or ever before. It is evident that the spittle and clay were used by Jesus as a requirement of submission and obedience from the blind man. The thought must have been repulsive and humiliating to him as the clay was applied to his eyes; but, like Naaman, he submitted and obeyed and received the blessing unspeakable, of healing.

A little wine was recommended to Timothy as an article of diet. Whatever is good for the physical system from this standpoint is unobjectionable, and would not be classed as a medicine.

13. In the parable of the good Samaritan we have an instance of the use of oil and wine in wounds.

In the first place, the parables of Jesus were drawn from the every-day life of a people who were not acquainted with divine healing, and it was not necessary that each detail in the parables should become a New Testament standard. In the next place, the use, in dressing wounds, of local applications that will soften the parts or that will antiseptically protect the wound is not out of harmony with divine healing. The use of such could be regarded as falling to our part in the care of the wound, while we would trust God for the rest. Where one's faith takes in the instantaneous healing without the use of these things, they are then unnecessary.

14. How do you harmonize with divine healing the fact that Trophimus was left at Miletum sick? and what about Paul's "thorn in the flesh"?

Epaphroditus also was sick (Phil. 2:25-30). In the work of Christ he had probably unwisely overtaxed his powers, so that he had to learn a lesson in a sickness of some duration, which brought him "nigh unto death." But it is said that "the Lord had mercy on him," by which we are to understand that he was raised up. Trophimus' sickness may have been due to the same cause; but whether it was or was not, it can not be Scripturally proved that he was not healed later.

As to Paul's thorn, there is no Scriptural evidence that it was sickness. (See Chapter XII of this book.)

15. Should we not employ a physician and then ask God to bless the medicine?

No; that is not God's way of healing. Besides, God can not bless that which is an injury to us. He does not need medicines to help him do his work. If he had said anywhere that we should trust in or even employ physicians, then it would be right to do so. There were many physicians in the days of King Asa, but it is evident that his resort to the physicians was not God's way. There were many physicians in the days of the apostle James, but he did not recommend them to the church. Some would have James change his Epistle to suit the unbelief of the twentieth century by having it read: "Is any sick among you? let him send for the doctor, no matter if an infidel, and let him practise medicine upon you. If one kind does not cure you, let

him keep practising until he has gone to the end of his skill. Then if there is no earthly hope, call for the elders of the church, and let him anoint you for your burial; because if your medicines can not cure you, God can not, for the days of divine healing will cease when we apostles die." We may be very thankful that modern theology can not change the glorious gospel. If it could, then we should have about such perversions of the Word of God.

The Great Physician has undertaken the work of redemption from sin and disease, and our part in the plan is implicitly to follow his directions. He will be responsible for the results. To take medicine when trusting him for healing, expresses a lack of perfect faith. Let us take his prescription, and we shall never be confounded.

16. Is there no healing virtue in medicines and drugs?

According to many medical authorities, there is not. Whatever benefit there may be in them, evidently much more harm than good is done by their use. Dr. Jas. B. Bell, of Boston, an eminent physician and believer in divine healing, in writing about the blind faith of people in the use of patent medicines, says:

"But to be faithful, I must also warn you against the use of drugs by physicians. Narcotics, sedatives, stimulants, tonics, quinine, antipyrine, and hundreds of others, are injuring brains and nerves, stomachs and livers, bringing on heart-failure, and doing far more harm than good."

Dr. Oliver Wendell Holmes said that if all the drugs were cast into the sea, it would be better for humanity, but worse for the fishes. Dr. Bell said:

"I believe that if the advice of Dr. Holmes were followed, and physicians would confine themselves to giving good advice and mechanical and surgical aid when needed, the mortality would improve 4 or 5 per cent, or, in other words, there would be a saving of about 3,000 lives (annually) in New England alone, and probably much more than that."

In speaking of the belief of some who would take medicine and then ask God to bless it, he says:

"If what Dr. Holmes says is true, it would require a miracle to save the fishes, and how much more to save the people; how much more divine power, so to speak, to overcome both the disease and the ill effect of the drugs?"

Many testimonies of noted and honored men who have spent their lives in the study and practise of medicine can be given, which show the danger and uncertainty of drugs. Watson, a renowned author of London, says:

"After all, it is God that healeth our diseases, and redeemeth our life from destruction."

See Chapter XXIX for further testimony of prominent physicians and medical writers.

There are, however, some conscientious and well-meaning physicians, who have, more or less, rendered valua-

ble assistance to suffering humanity. Our attitude towards such should be one of respect and due consideration.

17. Would not divine healing, if accepted by every saved person, affect the practise of many worthy physicians?

It might affect their practise somewhat, but that is something for which we are not responsible. Besides, if their business is to cure disease and alleviate human suffering, why should they not be glad to see the people recovering without the use of unpleasant drugs and the surgeon's knife? Moreover, there will always be plenty of people who will furnish employment to every reliable and worthy physician; and we shall always feel grateful if a worthy physician, by some non-injurious treatment, proves a blessing to those who know not the way of the Lord.

18. What attitude do physicians generally take toward divine healing?

We will let Dr. Bell answer. He says:

"I would say first, There can be no antagonism between the medical profession and divine healing. [Of course, he must have reference to good, conscientious members of the profession.] First, because of the vast number of incurable cases for which medical or surgical treatment can do little or nothing. In New England 1,500 die every year of cancer, 15,000 of consumption, and about 80,000 from all causes. Can you believe that the medical profession would not welcome the incoming of a measure

of divine power which would save this suffering, and prolong these lives, at least, the useful and saved ones, till threescore years and ten? Or, if only a few should have the faith to grasp this blessing, what physician can there be found who would not rejoice? It is not the M. Ds. but the D. Ds. who oppose this teaching."

19. Why do the D. Ds. oppose it?

Because of their shameful cowardice. Many of them, if not all, can not but see this precious doctrine in the Bible; but there are very few, if any, of these men who are preaching for salary who have the moral or Christian courage to preach the full gospel. Their salary and reputation are at stake, and they are very careful to preach nothing that will offend their worldly supporters. This is a great wrong, and every man who thus keeps back the truth from the people will have to answer for it at the great day of reckoning. Because they are afraid to preach the truth, they try to make themselves disbelieve it, and, to justify themselves, they must oppose it.

20. Miracles are not to be seen in these days as they were in primitive times.

It would be better said "not seen" than "not to be seen." If not seen, it is because of the unbelieving church; for the same reason that Christ did no great work in his own country.

21. Many have believed for healing, but have not received it.

The same may be said of many who have believed for salvation. In both cases the Scriptural conditions are to be met if the promises are to be realized. Many persons do not give God a fair chance to heal them, because they will not meet all the conditions of his Word. There are thousands of secret sins, each one of them enough to hinder their faith from laying hold upon God. The apostle John says:

Beloved, if our heart condemn us not, then have we confidence toward God. And whatsoever we ask, we receive of him, because we keep his commandments, and do those things that are pleasing in his sight. 1 John 3: 21, 22.

It means much to live in God's sight where our hearts condemn us not. Some also who come to God for healing come only to "try healing," as they would try some new doctor. They would be glad to buy it with money; but when they find that it costs every sin, requires a holy walk with God, they become offended and get nothing from God. Jesus said in connection with healing (Matt. 11: 6): "Blessed is he, whosoever shall not be offended in me." Others whose faith is not sufficient at the time to grasp the promises and get the blessing, become discouraged and give up; whereas they should keep upon believing ground until the blessing comes.

22. If there is such a thing as divine healing, its advocates are never willing to put it to a test by taking poison.

No; and we trust there never will be any one so fanatical as to attempt such a thing. The suggestion is one offered by the enemies of divine healing, who

either refuse to have or ignorantly do not have the faintest conception of consistency in God's plan. The divine provisions for us are with respect to intelligent needs, and the benefits are received on condition of the proper attitude of submission and conformity to divine requirements in our motives and actions. In other words, we must *come to* (harmonize with) divinity in our purpose. To take poison purposely would be to *depart* from God and place us out of harmony with the divine plan.

Another thing, and one which the objector should plainly see, is that such a test would be bringing God to our terms instead of maintaining the relationship of subjection to his will. It would be wrong from every standpoint.

Ye shall not tempt the Lord your God. Deut. 6:16.

Neither let us tempt Christ, as some of them also tempted, and were destroyed of serpents. 1 Cor. 10:9.

Christ refused to gratify people with such signs, saying, "An evil and adulterous generation seeketh after a sign."

23. Does not sickness sometimes come from God as a blessing, and is he not sometimes glorified in sickness as in health?

Sickness that might in any light be regarded as a blessing could only be so indirectly, as any other temptation or trial may be considered a blessing. The blessing is in the deliverance and healing and in the lesson that may be learned. Every person who has ever experienced the healing touch of God knows what a

blessing to the soul comes with it. Sickness is an abnormal condition of the body and can not be a direct blessing from God.

From a Scriptural standpoint sickness can not glorify God any more than sin can. God is glorified in saving us *from* sin, and so also is he glorified in healing our diseases. When Lazarus was sick, Jesus said, "This sickness is not unto death, but for the glory of God, that the Son of God might be glorified thereby." He was glorified in raising up Lazarus from the dead. In the case of the man who was born blind, we have another illustration of the glory of God—in his restoration to sight. The disciples supposed that either this man's or or his parents' sins had caused him to be born blind, but Jesus taught them that it had been permitted of God "that the works of God should be made manifest in him." He also showed by this blessed miracle what the works of God are. He said, "I must work the works of him that sent me." All can see by his life and glorious ministry that God's works through him were not to destroy men's lives, but to save them; not to afflict with disease and sickness, but to heal; for he was anointed "with the Holy Ghost and with power, who went about doing good and healing all that were oppressed of the devil, for God was with him." Acts 10:38.

It is the works of the devil to bind with sin and sickness, and God is never glorified in them. It is the works of God to deliver from the bondage of the devil's power, which deliverance is always to the glory of God.

For this purpose the Son of God was manifested, that he might destroy the works of the devil. 1 John 3:8.

24. Does not God sometimes permit sickness for a purpose?

Yes. If we violate the laws of health, which are, indeed, the laws of God, and do so repeatedly after God has healed us, we shall very likely reach a point where we are unable to have faith and so may be permitted to be sick until we have learned our lesson. Sickness may serve in this way and in other ways as a chastisement. Perhaps we are minded to take some step that would be contrary to God's will, and he, loving us as he does, permits us to be afflicted that we may learn his way. Sickness may be permitted to draw us nearer to God; or, if we are unsaved, our sickness may be the means of bringing us to the Savior. In a similar way, one person may be sick for another's salvation, as a husband for a wife, a wife for a husband, a child for a parent, etc. In such cases even death may be permitted. But one thing is certain in all cases, that where conditions are met, the needed lessons learned, and the hindrances removed, God is ready to heal us.

25. If healing is in the atonement, how is it that diseases were healed before the atonement was made?

Just the same as sins were forgiven before the atonement was made. Jesus was foreordained before the foundation of the world to be the Redeemer. (1 Pet. 1:20; Rev. 13:8.) Faith in him secured the benefits of his redemption to the extent indicated in his life and ministry. He had the power to forgive sins and

heal diseases, and also had authority over all the works of the enemy; but in all this he was only fulfilling his redemptory office, and he did not complete it, was not made a perfect Redeemer, until he "was delivered for our offenses, and was raised again for our justification."

26. If healing is for us all, and we can live in the enjoyment of good health all the time, how can we ever die?

Just as the patriarchs, prophets, apostles, the saints of the first three centuries, and many of them within the last hundred years—without disease. It is supposed, generally, that we must be sick in order to die, but there is nothing in the Word of God to justify such a doctrine. When Moses died at his advanced age, "his eye was not dim, nor his natural force abated." Of the two and one-half millions of Israel whom God brought out of Egypt "there was not one feeble person among their tribes."

These facts signify much more perhaps than many of us have paused to consider. It being the will of God that his people be kept from the power of disease, and end the days of their earthly pilgrimage in a mature age, let us live up to our privilege in the life of perfect obedience and faith, exercise the proper care for our physical health, and glorify him as did those who have gone before us. This truth by no means casts a reflection upon those of our fathers who passed away under the power of disease. Many had not known the will of God to heal. Many do not know of it today and are yet held in the bondage of oppression.

In the ministry of prayer for the sick there have been a number of cases where the subjects for prayer passed away without a struggle or pain, closing their eyes in a peaceful sleep, the power of faith having surmounted the disease. This is but the Scriptural and God-designed manner of falling asleep. There is not the slightest shadow of intimation in the Bible that we must die of disease.

27. Will none die of disease who are prayed for?

As seen in answer to No. 24, sickness or even death may be permitted for a purpose involving the person who is sick or possibly some other person. (1 Cor. 11:30.) A failure to understand the divine purpose would only mean unavailing prayer. Also, if the sickness be a visitation of divine judgment, there may be no changing the divine mind. Because of King David's sin his child was smitten by God's hand and was very sick. He fasted and prayed for days, but the child died. (2 Sam. 12:15-23.)

Divine healing makes no such claim that absolutely all who are prayed for will recover. It does claim, however, that many cases which are given up by doctors are healed in answer to prayer, and that as compared with any other means of cure it is far superior.

28. Do you not consider that if we were to observe the laws of nature perfectly, there would be no sickness in the world?

We have nothing to warrant this in God's Word. Sickness came into the world through the fall, and can not be taken out through nature or natural means.

While God has created nature and made it possible that we to a certain extent can observe her laws, yet she can not remove the results of sin. God has provided a sure remedy for his people. He told Israel that if they kept his statutes and obeyed his laws, and harkened diligently to his voice, he would be unto them their Healer. This was the provision for the time being, until Christ should come and take our infirmities and bear our sicknesses.

Man "has sought out many inventions" and for thousands of years has tried to discover natural means by which to heal diseases; yet notwithstanding all his boasted remedies, never before was there so much sorrow and suffering under the hand of disease. If there is any earthly help by which suffering and pain can be alleviated and the poor groaning world be benefited in the least, every heart should rejoice and thank God. If such be the case and man has really discovered any such natural means, it has been but the discovery of God's laws—a discovery which he in his providence has permitted for the good of fallen man. But from a logical position the inventions of man along these lines are questionable. It is a lamentable fact that where one person is helped by human skill, two are sent to their graves by human ignorance. Thousands of intelligent people today have ignored the use of medicines and drugs, from a scientific standpoint; but if there is any virtue in any of them, and if sinners and poor doubting professors will take their chances of being hurried to their graves by swallowing the deadly poisons called

medicines, they may have them. But God has provided a remedy for sickness, and his people have a right to accept it; and they dishonor him if they reject it. All other ground is sinking sand. Christ the Redeemer is the God-given remedy, and from the Scriptural standpoint it is not within the power of man to heal diseases.

29. Can a person possess salvation without healing? Is it no sin to be sick?

A person may possess salvation without healing. Though both are obtained by faith, yet they may not be obtained by the same act of faith. Jesus will be to us just what our faith takes him for.

It is no sin to be sick—no more than it is a sin to die. Sickness and death are the result of sin, not the occasion of it, and they involve no moral condition of the individual.

30. Does God heal sinners?

God is free in his bestowal of redemptory blessings upon suffering humanity, and no doubt he has healed sinners in answer either to their own prayers or to the prayers of others. But though that is true, no sinner while in the attitude of rebellion against God can for himself lay claim to any of the redemptive blessings, and consequently the exercise of faith on his part would be impossible. It is only on the ground of penitence and obedience that a sinner can expect the blessing of divine healing to be consistently bestowed.

31. How about innocent children and persons whose afflictions render them incapable of exercising faith?

In such cases intercessory faith will bring the blessing for them. Intercessory faith is the exercise of faith by one person for another. Parents can exercise faith for the healing of their children.

32. Can intercessory faith bring healing to another person who is responsible to obey and believe for himself?

Yes. There may be cases where this is done for the time, but in every case each responsible person must sooner or later come to the place where he must act upon his individual responsibility and render perfect obedience to God.

33. What is the Scriptural authority for sending and applying handkerchiefs?

In Acts 19:12 it is recorded that

God wrought special miracles by the hands of Paul: so that from his body were brought unto the sick handkerchiefs or aprons, and the diseases departed from them, and the evil spirits went out of them.

The sending of handkerchiefs is proper where those who would call for the elders, in accordance with Jas. 5:14, can not do so on account of residing at too great a distance from them. There have been marked instances of healing in this way.

34. What should be our attitude toward physicians?

We should show them due respect. God is the physician of his people; but while this is true and we know that drugs are an injury rather than a benefit to suffer-

ing humanity, we should not give any unnecessary offense to the honest among physicians. They are in many respects a real help to the suffering, as in the setting of broken bones, the treatment of wounds, childbirth, and that department of service which is mechanical and understandable. Some are conscientious in their practise and might be won to the truth if it be presented in a wise and consistent manner.

35. Is Christian Science the same as divine healing?

No; it is vastly different. In its origin it differs as widely as night from day. Christian Science is only about forty years old; while the first mention of divine healing dates back to Abraham when he prayed for Abimelech. Christian Science was conceived and given birth to by Mrs. Mary B. G. Eddy, of Boston, Mass. Divine healing is given to man by the God of heaven. As a "science" Christian Science is a conglomeration of illogical, ridiculous, and impractical theories, which no Christian Scientist (so called) has ever yet demonstrated nor ever will be able to demonstrate. It claims that there is no sickness, pain, sin, evil, devil, nor death; that all these are but delusions and can be overcome by intelligence and understanding. It is known also as mind-cure, mental medicine, and metaphysical healing. If it made no claims other than scientific, there would be but little danger of its doing any harm, but its doctrines as a religion make it a dangerous and Christ-dishonoring foe. It perverts the sacred Word of God and assails the plan of redemption, ignoring the blood of Christ.

It denies the depravity of man and teaches that every man is the reflection of God and possesses inherent divinity regardless of regeneration. It rejects the second and third chapters of Genesis, the history of the fall of man. It teaches that man has never fallen and needs no redemption, only in the sense that he must be brought to an understanding of Christian Science. It totally ignores the doctrine of vicarious atonement, and therefore is of the devil. Its doctrines are based upon such skilfully perverted and misapplied texts of Scripture that many souls are led astray by its delusions.

36. How about spiritualism?

Spiritualism is closely allied to Christian Science. It is another of the antichristian doctrines that deny the plan of redemption through Christ's atonement. All healings through the agency of such doctrines are Satanic, being the direct counterfeits of divine healing.

37. Is it possible that people may be healed through Satanic power?

Yes. The devil has power to work miracles (Rev. 16:13, 14), and when souls can be the easier deceived by them, he will give the deception. Being the author of disease, he has power to remove it, and will if by so doing he can more easily hold his subjects in darkness. Every professed healer or teacher of healing and every one who claims healing, who denies the blood of Christ as the sacrifice for sin is of antichrist and of the devil, no matter what miraculous manifestations of healing he may claim to produce. (Gal. 1:8, 9.)

38. Can any be healed by animal magnetism?

There may be such material results upon disease through this power, but this is not divine healing. It is but a natural cause producing a natural effect, and can be practised by a person regardless of any Scriptural or truly spiritual conditions. In many cases these professed healers have proved to be hypocrites and frauds, claiming to possess divine power to heal, deceiving souls for advantage and gain, and reproaching the cause of Christ.

39. How may we know the difference between these counterfeits and the teachers of divine healing?

Every true minister of the gospel preaches divine healing to a greater or less extent, depending upon the light received, and always demands the Bible requirements of every sinner—"repentance toward God, and faith toward our Lord Jesus Christ"—and never claims to heal any one, but simply prays the prayer of faith, attributes all healing power to God through Jesus Christ, and never takes any fees for such service.

40. Does the raising of the dead come within the scope of divine healing?

No; though there is some relation between the two. Of the raising of the dead there are a few instances in the ministry of Christ and of the apostles, as there are, indeed, in these days. These may be taken as showing the miraculous power of God and as *anticipating* the general resurrection of the dead. The resurrection

of the dead is yet future, whereas divine healing is for us now.

In the first commission the disciples of Jesus were to "heal the sick, cleanse the lepers, raise the dead, cast out devils," etc. Matt. 10:8. We are not to understand the reference to raising the dead as implying that they were to raise all the dead wherever they went, but, rather, as a mere bestowal of power to work such a miracle should it be to God's glory to do so.

That it is God's will that his children be healed of their diseases in this life is shown by type, by prophecies, by promises, by instances in the life of Christ (who healed *all* that came to him), and by spiritual gifts to the church. This can not be said of the raising of the dead.



CHAPTER XXII.

PAUL'S THORN IN THE FLESH.

And lest I should be exalted above measure through the abundance of the revelations, there was given to me a thorn in the flesh, the messenger of Satan to buffet me, lest I should be exalted above measure. 2 Cor. 12:7.

**An Inconsistent
Argument.**

Supposition and theory have said much upon this subject. When the doctrine of sanctification is preached, not infrequently some one raises an objection, using the above text as proof that no one can live without sin; for "Paul had a thorn in the flesh to keep him humble." When the doctrine of healing is taught, some who oppose this precious Bible truth use the same text as an argument that

all can not be healed. They say that Paul had an incurable disease, which served as a thorn in his flesh to keep him humble; that if it was necessary for him to be thus afflicted, it is also necessary for us; that therefore we should be submissive to the will of God and not expect to be healed when sick. Strange, however, that nearly all, if not all, who make such an excuse for sickness will spare neither pains nor money in the employment of physicians and material remedies. Perhaps much of this inconsistency is due to a lack of understanding. The purpose of the writer is to call attention to a few thoughts in the text that are commonly associated with the arguments against divine healing.

What It Was. The apostle plainly says that it was "the messenger of Satan"; hence its nature and characteristics were Satanic and could in no wise be cherished as anything heavenly. It was for the purpose of buffeting him. Buffet—to *strike*. The exact nature of the operations of this Satanic messenger is not definitely stated, but from the language of verses nine and ten we can clearly see that the buffetings were not always the same. The apostle calls them infirmities, reproaches, necessities, persecutions, and distresses. Through these various avenues this Satanic messenger had ample opportunity to strike this apostle of Christ, and no doubt in many unexpected ways often troubled and embarrassed him. No doubt this was at times attempted through bodily afflictions and diseases, but there is nothing in his writings to prove that he had an incurable disease, although it is evident that he suffered often from pains

and afflictions in his many severe persecutions. A thoughtful perusal of his language in 2 Cor. 11: 23-28 will convince us that he suffered many pains.

In stripes above measure, in prisons more frequent, in deaths oft. Of the Jews five times received I forty stripes save one. Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day I have been in the deep; in journeyings often, in perils of waters, in perils of robbers, in perils by mine own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren; in weariness and painfulness, in watchings often, in cold and nakedness. Beside those things that are without, that which cometh upon me daily, the care of all the churches.

Its Purpose. He speaks of these things to show that if any one has a reason to boast of enduring hardships for the gospel he has more, but he glories in them only as infirmities, and not as things that might make him commendable above any one else. No apostle ever suffered the amount of privations and persecutions that he did, and up to the time of his writing none had been so honored with visions and revelations of the Lord as he had. Because of the abundance of these revelations, there was need that he should be humiliated with these many infirmities, "the thorn in the flesh," lest he should be exalted above measure.

While it is true that God permits each of his children to suffer sufficient trial and affliction to keep him humble, it is far more evident that none of us has ever had an abundance of revelations to the extent that Paul had, so that we should require a "thorn in the flesh"

like his. In this respect it is not likely that any of us could be compable with him; therefore to apply his thorn to some disease that some of us may have would be inconsistent. Nothing is said of any of the other apostles' having such abundance of revelations and a necessary thorn to keep them from being exalted above measure, although all doubtless had sufficient buffetings to keep them in constant remembrance of their utter dependence upon the Lord for strength. But we have nothing to prove that any of these humiliations were of the nature of incurable diseases.

What Paul Did about It. "For this thing I besought the Lord thrice, that it might depart from me."

Verse 8. If every one who is tempted to compare his sickness with Paul's thorn would meet the Scriptural conditions for healing and pray as he did for the departure of this messenger of Satan from him, there would be no need for this thorn theory.

Some Say it was Weak Eyes. Some advocate that this thorn was weak eyes, caused by the heavenly light which shone upon him at the time of his conversion and from which he was blind three days, and that he never fully recovered from this. With all due respect to those who have advocated this theory, I would call attention to the fact that the apostle dates the receiving of this thorn with, or subsequently to, the receiving of the abundance of the revelations, which was but above fourteen years prior to the time of his writing, and hence the thorn could have been nothing resulting from the effects of the heavenly light at his conversion.

Moreover, we read that God commissioned Ananias to lay hands upon him that he might receive his sight and be filled with the Holy Ghost. The healing under these extraordinary circumstances was most certainly perfect. Also, it is evident that the parchment rolls used in Paul's time required good eyesight.

Others an Impediment in Speech. Some have advocated that he had an impediment in his speech and that this was what he called the thorn. Such have based this theory upon 2 Cor. 10:10. This, however, was not the apostle's own statement of himself; it was a false report of his enemies. The next verse tells what he would be in presence as well as in absence. He had great power of speech before King Agrippa, and at Lystra he was called Mercurius by the heathen because of his being the chief speaker. Therefore it is not likely that he had any great trouble with his speech.

Still Others a Deformed Body. Others claim that history substantiates the theory that he had a deformed body, but this theory lacks sufficient support to be admitted as a fact. There is no intimation in his writings that he ever lacked sufficient physical strength to labor incessantly in the gospel and sometimes day and night with his hands to supply his own needs and the needs of those with him. It is evident, however, that his body must have carried many marks and scars from the terrible lashings and beatings he received. He testified (2 Cor. 4:10, 11) that he always bore about in the body the dying of the Lord Jesus and was always delivered unto death for Jesus' sake. In the same sense

he testified that he died daily (1 Cor. 15:31); that he rejoiced in his sufferings to fill up that which was behind of the afflictions of Christ in his flesh (Col. 1:24); and that he bore in his body the marks of the Lord Jesus. (Gal. 6:17.) None of these testimonies signify one single symptom of disease, and yet they do very plainly convey the thought of much suffering. Perhaps no other one of the followers of Jesus ever experienced such an amount of these things. He testified to the Galatian brethren that at the first he preached the gospel to them through infirmity of the flesh (that is, he was detained because of persecution and mistreatment at the hands of the Jews, and this became his opportunity to preach the gospel to the Galatians), and the temptation that was in his flesh they despised not nor rejected. (Gal. 4:13, 14.)

**Persecution
at Lystra.**

The date of the abundance of his revelations and the reception of the accompanying thorn in the flesh carries us back to the terrible scene of the persecution at Lystra, where Paul was stoned and dragged out of the city for dead. This is doubtless when he was caught up into the third heaven, not knowing whether he was in the body or out of the body, but he knew that he was in paradise and heard words unspeakable. If there was one characteristic of physical infirmity above another that he was subjected to and that might be termed the thorn, its origin is found here, and it apparently remained with him, notwithstanding his urgent request to have it removed. The wounds and bruises from this inhuman treatment

no doubt left their effects upon his body in marks and scars, so that he could consistently say that he bore in his body the marks of the Lord Jesus. Yet it is wonderful that as he was lying for dead outside the city of Lystra, as the disciples stood round about him, he arose and went into the city, and the next day was enabled to go with Barnabas to Derbe and preach the gospel. This is clear proof that there was even in this marvelous experience no infirmity fastened upon him that hindered his active ministry. So from whatever standpoint this subject may be looked upon, the opposers to the grace of healing find no consolation.

**God' Grace
Sufficient.**

After thrice beseeching the Lord for the removal of the Satanic messenger Paul received an answer which gave him to understand that he could better glorify God with the thorn than without it. This was the answer: "My grace is sufficient for thee; for my strength is made perfect in weakness." We are not to infer from this answer that Paul was a man naturally lacking in vitality or strength, but that for the hardships and persecutions which were his to endure he did not have sufficient strength without the grace of God; but as he realized this fully and went forth in constant faith, he was day by day strengthened by the power of God and enabled to outstrip the strongest in labor for the Master. Thus he learned the secret that when he was weak then he was strong; for then the power of Christ rested upon him, and he could boldly say, "I can do all things through Christ which strengtheneth me."

CHAPTER XXIII.

CASTING OUT DEVILS.

Classed with This work of our Savior in his ministry on earth is Scripturally classified with divine healing. It is spoken of as such in Luke 8:2; 6:18; and 8:36. This subject has reference to actual devil-possession. This class of affliction was common in the days of Christ. Satan could not keep himself hid in those days. All his hidden works of darkness were exposed and made manifest. Devils were cast out wherever such cases were met.

Satan the The question has doubtless occurred
Same Today. to every Bible-reader, Why were there so many cases of devil-possession in those days, and none in our modern times? Some think that the devil has not so much power now as he had then; some foolishly think that he has lost all his power; and others still more foolishly think there is no devil. The stubborn fact is, he is the same devil today, without the least change or improvement in his character. He has many times reversed his tactics and changed his colors, but he has done so only more thoroughly to conceal himself and his works, and so deceive the world. He has new forms of affliction and disease which he imposes upon humanity, but there is one unfailing remedy for them all—Jesus Christ of Nazareth. Satan was met and conquered on every point, on the plane of Christ's humanity, but he yet has power in the world over all who yield to him and choose to remain in his service

and under his dominion. Only Christ can deliver from his grasp. He conquered Satan not only for himself, but for every one on earth who will come to him. The apostle Paul speaks comforting words in Col. 1:13 of God, "who hath deliverd us from the power of darkness, and hath translated us into the kingdom of his dear Son."

**Instances
Today.**

Satan has many evil spirits at his command to carry on his destructive work in the realm of humanity. That he has in many respects transformed himself to be the better adapted to the times does not change the fact that there are many cases of devil-possession in the world today of the same character as those in Bible times. Many cases of insanity are of this class.

Devil-possession is a term applied to cases where individuals are overpowered or controlled, soul and body, by evil spirits manifesting at times, if not continually, the very incarnation of Satan, which may frequently assume a religious and devotional aspect. It is hardly possible to determine the extent to which this form of devil-power may be manifested in different cases. There are varied cases mentioned in Scripture which are suggestive of these manifestations. Since the beginning of the apostasy these mysterious operations have not been so clearly discerned, until within the last few centuries. As the pure gospel is preached and souls reach a Bible experience in sanctification and healing through the power of the Holy Spirit, the works of the devil in all his subtle forms are made manifest.

There are many cases of devil-possession where the individual is utterly helpless and unable to exercise faith for deliverance. In such instances the power of intercessory faith is necessary. Some remarkable cases of this class have come under our observation.

Through faith in the living Christ and the power of his word, blessed deliverances have been wrought, which adds more and more to the unanswerable testimony that the plan of salvation is just as effectual through the power of faith today as it has ever been.

Instances in Scripture. As Scriptural instances of devil-possession we mention the following:

The Syrophenician woman's daughter. Matt. 15: 21-28.

The demoniac child. Mark 9: 17-29.

Mary Magdalene and others. Luke 8: 2.

The man of Gadara. Luke 8: 26-36.

The dumb man. Luke 11: 14.

The damsel at Philippi. Acts 16: 16-18.



CHAPTER XXIV.

CAUSES OF DISEASE AND SICKNESS.

Sin the Original Cause.

We have already seen that the origin of sickness was in sin—that its entrance into the world was through the fall of man, who was tempted of the devil to sin. It is plain that had there been no sin there would be no sickness. Since

Satan was the author of man's temptation and the promoter of his fall, he is therefore the original source of all the ills there are in the world. Man, in sinning, sold himself to the devil, in a sense, so that the latter has ever since had some power and influence in the world. Before the advent of the Savior, Satan had full sway and reigned without a rival. But the coming of a stronger, than he subdued his power and gave man the opportunity to escape from his control. When the mission of Christ began to take effect, and the seventy apostles whom he had sent out returned to him rejoicing that the very devils were subject unto them through his name, Jesus said, "I beheld Satan as lightning fall from heaven." Luke 10:17, 18. When the time drew near for the crucifixion, that grandest of events in all history, when Satan's head should be bruised and a ransom purchased for all the lost of earth, Jesus said, "Now shall the prince of this world be cast out." John 12:31.

**Satan the
Prince of this
World.**

It is not to be supposed that Satan was cast out of the world. He was cast down from his high, exalted position—out of heaven, so to speak. He is still the "prince of this world," and Paul in Eph. 2:2 calls him "the prince of the power of the air, the spirit that now worketh in the children of disobedience." Christ has broken Satan's power for all who will avail themselves of their privileges in him. Christians in this world are still in the enemy's country, but through Christ they are made more than conquerors. Rom. 8:37.

IMMEDIATE AND MORE DIRECT CAUSES.

As immediate and more direct causes of sickness and afflictions may be mentioned the following:

1. One's Own Sin.

Afterward Jesus findeth him in the temple, and said to him, Behold, thou art made whole: sin no more, lest a worse thing come upon thee. John 5:14.

And if ye will not harken unto me, and will not do all these commandments; and if ye shall despise my statutes, or if your soul abhor my judgments, so that ye will not do all my commandments, but that ye break my covenant: I also will do this unto you; I will appoint over you terror, consumption, and the burning ague. Lev. 26:14-16.

Fools because of their transgression, and because of their iniquities, are afflicted. Their soul abhorreth all manner of meat; and they draw near unto the gates of death. Psa. 107:17, 18.

Partaking of the Lord's Supper unworthily and failure to discern the Lord's body is mentioned by Paul as a cause for sickness.

For this cause many are weak and sickly among you and many sleep. 1 Cor. 11:29, 30.

In the instructions of the apostle James (5:15) the commission of sins seems to be mentioned as a possible cause for instances of sickness.

And the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him.

The sins of youth may also be mentioned.

His bones are full of the sins of his youth, which shall lie down with him in the dust. Job 20:11.

From these texts it is clearly seen that sickness may come upon an individual as a result of his own sin. Many of the inmates of hospitals and insane asylums are there because of the sins they have committed against their own bodies.

2. Ancestral Sin.

The Lord is long-suffering, and of great mercy, forgiving iniquity and transgression, and by no means clearing the guilty, visiting the iniquity of the fathers upon the children unto the third and fourth generation. Num. 14:18.

And as Jesus passed by, he saw a man which was blind from his birth. And his disciples asked him, saying, Master, who did sin, this man, or his parents, that he was born blind? John 9:1, 2.

In the verse following the last text Jesus denies that either this man sinned or his parents. The passage implies, however, that the people of those days understood that a person's affliction might be caused by the sin of the parents.

Perhaps the visitation of affliction on account of ancestral sin, as suggested by these texts, was not particularly through the channel of physical, hereditary transmission. Nevertheless it is true that many serious diseases are thus transmitted, and children have to suffer for the sins of their ancestors. However, not in all cases of hereditary transmission was the affliction caused by sin.

3. Lack of Care for Our Health.

We may bring sickness upon ourselves by intemperance or careless living.

In the day of our king the princes have made him sick with bottles of wine. Hosea 7:5.

Overeating and other physical excesses may be productive of many ills. Lack of exercise or excessive mental work may subject the system to an attack of sickness. The individual may or may not be conscious of these causes, and he may or may not sin in them. Daniel's mental strain, on account of the revelations he received, was too much for his physical system, and he "was sick certain days." Dan. 8:27. Epaphroditus is an example of one who suffered from unwise overexertion in the work of the Lord.

For the work of Christ he was nigh unto death, not regarding his life, to supply your lack of service toward me. Phil. 2:30.

4. Satanic Imposition.

The Scriptures afford abundant evidence that Satan sometimes imposes sickness and disease directly upon individuals. Jesus in his redemptive work operated in direct opposition to all the works of the devil, of which sickness and disease were a very prominent part. Evil spirits and diseases bear the same relation to each other as do the strong man and his goods. Jesus, the stronger man, binds the strong man, casts him out, and spoils his goods.

In some of these references evil spirits and diseases are intimately associated, while others plainly state that Satan is the afflicter.

And ought not this woman, being a daughter of Abraham, whom Satan hath bound, lo, these eighteen years, be loosed from this bond on the sabbath-day? Luke 13:16.

How God anointed Jesus of Nazareth with the Holy Ghost and with power; who went about doing good, and healing all that were oppressed of the devil; for God was with him. Acts 10: 38.

When the even was come they brought unto him many that were possessed with devils: and he cast out the spirits with his word, and healed all that were sick. Matt. 8: 16.

There came also a multitude out of the cities round about unto Jerusalem, bringing sick folks, and them which were vexed with unclean spirits: and they were healed every one. Acts 5: 16.

For unclean spirits, crying with loud voice, came out of many that were possessed with them: and many taken with palsies, and that were lame, were healed. Acts 8: 7.

And God wrought special miracles by the hands of Paul: so that from his body were brought unto the sick handkerchiefs or aprons, and the diseases departed from them, and the evil spirits went out of them. Acts 19: 11, 12.

Job's case furnishes a good example of how Satan would afflict God's people if permitted to do so.

And the Lord said unto Satan, From whence comest thou? And Satan answered the Lord, and said, From going to and fro in the earth, and from walking up and down in it. And the Lord said unto Satan, Hast thou considered my servant Job, that there is none like him in the earth, a perfect and upright man, one that feareth God, and escheweth evil? and still he holdeth fast his integrity, although thou movedst me against him, to destroy him without cause. And Satan answered the Lord, and said, Skin for skin; yea, all that a man hath will he give for his life. But put forth thine hand now, and touch his bone and his flesh, and he will curse thee to thy face. And the Lord said unto Satan, Behold, he is in thine hand; but save his life. So went Satan forth from the presence of the Lord, and smote Job with sore boils, from the sole of his foot to his crown. Job 2: 2-7.

None should willingly and submissively yield to sickness, except in the sense that it might be permitted of God for our temporary chastisement or as a test of our

faith and fidelity. We should examine our hearts before God to find out whether we have disobeyed him and thereby made it necessary for him to chastise us in this manner. The Spirit will make such things clear, so that the cause can be removed. In all cases we should be true to God and the right, so that if we are permitted to be tested like Job, even this shall work out for our good.

God can and does cause every evil thing from Satan that would bring disaster and destruction upon us to work out for our good (Rom. 8:28), provided we love God and constantly keep in the proper attitude toward him. This explains why some of the followers of Christ say that sickness has been a blessing to them. It is only in the sense that the circumstance of trial and helplessness, and the exercise of faith for deliverance, have enabled the believer to become more humble and dependent upon God, and thereby obtain more grace. In this manner every trial and temptation can be turned into a blessing, and the purpose and design of the devil thwarted; but it is unscriptural to conclude, because we find a blessing in such experiences, that God is the source of the temptation or sickness.

A true knowledge of this Scriptural doctrine is of great profit to us, who are subject to approaches of the enemy while in this life. We have found the Redeemer and his perfect remedy for sin and sickness. He is more than conqueror over all the power of the devil. It was his work on earth to undo the work of the enemy and to work the works of God. His work of redemp-

tion has not ceased. It was continued by the apostles in their ministry of the gospel. Healing was as prominent in their work as it was in that of Jesus. The testimony of the saints through every century since then establishes the fact that healing belongs to the right of every one who believes in Jesus.

5. Direct Judgment of God.

There are instances in the Bible where the displeasure of God was incurred to such an extent that his own hand became the hand of affliction as a punishment. In some of these instances the judgment executed was final and there was no hope, the individual having become the victim of God's everlasting wrath. Such, of course, come without the scope of divine healing, and are here included with others merely to show that God sometimes afflicts directly by his own hand.

In the twelfth chapter of Numbers we have the case of Miriam. The anger of the Lord was kindled against Miriam and Aaron, and the former was smitten with leprosy. It is plainly implied, however, that in answer to Moses' prayer for her she was healed. See also the arresting of the plague in Numbers 16:41-50. These and other instances occurring during the wilderness experience of the Israelites in which God's hand was imposed in afflictions that were afterwards removed (though not exactly instances of sickness) show that God could sometimes be interceded with for the removal of afflictions which he sent directly upon people for their sin. These instances do not in the least change the fact that

Satan is the original cause of sickness and trouble. We see by them that while there was opportunity to pray and supplicate God's throne, it was possible to excite his mercy. "We have an advocate with the Father, Jesus Christ the righteous," who intercedes in our behalf.

The case of David's child, while perhaps not properly classed as an example of the wrathful judgment of God, was nevertheless sent as a punishment to David for his sin, and was the direct act of God.

And the Lord struck the child that Uriah's wife bare unto David, and it was very sick. 2 Sam. 12:15.

Whether or not God could have been moved to spare the child's life, he was not so moved, and David doubtless prayed as earnestly as it was possible for him to pray. Divine healing does not claim that there may not be instances in which God sees best to take an individual to himself. It should be noted that if the circumstances be such, medicine and human help will avail nothing.

But Elymas the sorcerer (for so is his name by interpretation) withstood them, seeking to turn away the deputy from the faith. Then Saul (who also is called Paul), filled with the Holy Ghost, set his eyes on him, and said, O full of all subtilty and all mischief, thou child of the devil, thou enemy of all righteousness, will thou not cease to pervert the right ways of the Lord? And now, behold, the hand of the Lord is upon thee, and thou shalt be blind, not seeing the sun for a season. And immediately there fell on him a mist and a darkness; and he went about seeking some to lead him by the hand. Acts 13:8-11.

And immediately the angel of the Lord smote him, because he gave not God the glory: and he was eaten of worms, and gave up the ghost. Acts 12:23.

The leprosy therefore of Naaman shall cleave unto thee, and unto thy seed forever. And he went out from his presence a leper as white as snow. 2 Kings 5:27.

And after all this the Lord smote him in his bowels with an incurable disease. 2 Chron. 21:18.

And Azariah the chief priest, and all the priests, looked upon him, and, behold, he was leprous in his forehead, and they thrust him out from thence; yea, himself hasted also to go out, because the Lord had smitten him. 2 Chron. 26:20.

For now I will stretch out my hand that I may smite thee and thy people with pestilence; and thou shalt be cut off from the earth. Ex. 9:15.

The Lord shall smite thee with a consumption, and with an inflammation, and with an extreme burning. Deut. 28:22.

Among the curses that God declared he would send upon Israel in case of their disobedience, were the following:

Moreover he will bring upon thee all the diseases of Egypt, which thou wast afraid of; and they shall cleave unto thee. Also every sickness, and every plague, which is not written in the book of this law, them will the Lord bring upon thee, until thou be destroyed. Deut. 28:60, 61.

We can fearlessly say that, according to his plan as revealed by the Holy Scriptures and the ministry of Jesus, it is God's will to heal his people of their diseases. "Who forgiveth all thine iniquities; who healeth all thy diseases." Psa. 103:3. This is the divine law. But as with human laws there are provisions, so with God's law of healing. There are some "*provided's*" that enter into its working. There may be instances where, on account of existing relationship and conditions it may be best in the eyes of Him who seeth not as man seeth to take a person to himself. He who has instituted the glorious plan of healing for our bodies must be

allowed the privilege of waiving his law when he sees it would be in the interests of his cause so to do. In cases where it is the will of God to take the sick one, as explained, it is the privilege of those who are concerned and who are living close to God, to discern his will in the matter. It is not for God's trusting children to grope in the dark, but to live in the light, so that they may insist on nothing but what is according to his will.



CHAPTER XXV.

TO THOSE SEEKING HEALING.

**Glorious
Tidings.**

That it is our privilege to be healed by divine power is glorious tidings to suffering humanity. That we have such a friend in Jesus that we may cast on him all our sorrows, even our sicknesses, and from them be made free has been a joyful revelation to many a despairing one who has found help from no other source.

The prophet Isaiah speaks of his vision of this glorious redemption, saying, "Surely he hath borne our griefs, and carried our sorrows." Isa. 53:4. What wonderful tidings! Is it possible that every grief and sorrow of life has been borne by him? "*Surely*," says the answer. But this seems too wonderful to be true. "Surely he hath borne them," comes the voice of inspiration. But we are not worthy; we all, like sheep, have gone astray. We have fallen among many sorrows. Yea, they compass us about like clouds, and we are pressed down and

languishing beneath their burdens. "Surely he hath borne them," says God. That is wonderful, but there are so many of us who have griefs and sorrows. He might be able to relieve a few of us, but how about the griefs and sorrows of the whole world? "Surely he hath borne them!" Well then, we will just obey God and receive it. We will believe what he hath done and ever live in grateful acceptance of his infinite mercy.

**A Divine
Interpretation.**

It will be profitable here to notice a few points in the translation of this text. That the Common Version fails to bring out the true meaning and mind of the Spirit is admitted by all who have given due attention to it. This is also very conclusively proved by the reference to this text in Matt. 8:17, where it is given in connection with the work of the healing of all manner of sicknesses and diseases, "that it might be fulfilled which was spoken by Esaias the prophet, saying, *Himself took our infirmities, and bare our sicknesses.*" This is the true meaning of the text, as will be seen. We can praise God for this divine interpretation of this verse. It unmistakably tells us that the word "griefs" should be translated "sicknesses," and "sorrows," "infirmities." Truly, it is wonderful. There is no shadow of perversion in this. It is as true as heaven. The enemies of present-day divine healing fight this position with great persistency; for to admit it means to admit healing into the atonement, an admission which opens the gateway and sends the stream of primitive healing down the centuries to our present time, in the same current with salvation.

**Healings
Mentioned in
Scripture.**

Take your Bible and read the following Scriptural references and see that God is able and willing to heal all manner of diseases. If yours is not mentioned here, it is nevertheless included in the plan of redemption. Thousands of living witnesses today in all parts of the world are ready to give testimony of divine healing. Jesus Christ is the same yesterday and today and forever. He will heal

The deaf and dumb. Mark 7:32, 37.

The deformed. Luke 13:11, 17.

Leprosy. Matt. 8:23; Luke 17:11, 19.

Paralysis. Matt. 9:2, 8.

Fevers. Matt. 8:14, 15; Acts 28:8, 9.

Dropsy. Luke 14:1, 4.

Issue of blood. Mark 5:25, 34.

Blindness. Matt. 9:27, 31; 20:30, 34; 21:14; Mark 8:22, 25; 10:46, 52; John 1:7.

Withered hand. Matt. 12:10, 13.

The lame. Acts 3:1, 16; 14:8, 10.

Serpent bite. Acts 28:3, 6.

All diseases. Matt. 4:23, 24; 8:16; 9:35; 11:5; 12:15; 15:34, 36; 15:31; 19:2; Acts 8:6, 7; 5:12, 16; 10:38; 19:11, 12; 28:8, 9; Jas. 5:14, 15.

He will cast out devils. Matt. 8:28, 34; 9:32, 33; 12:28; 15:22, 28; Mark 9:17, 29; Luke 5:33, 37.

Some Necessary Conditions. If you are a sinner, repent and believe on the Lord Jesus Christ.

You must be willing to forgive every one who has trespassed against you.

You must be willing to the extent of your ability,

where it is possible to do so, to make full restitution to all that you have ever robbed or wronged.

You must humbly confess your sins to God and by faith in the atoning blood of Christ accept your pardon.

You must be willing, as fast as God sends more light upon you, to walk in that light.

You must now settle it in your heart that you fully believe God to be able and willing to heal you. This you can do by fully accepting his Word. It means you.

You must believe that this is God's ordained way of healing.

You must therefore commit your body to him once for all with every health-interest, and have a perfect willingness to do just what he in his Word has said you should do.

You must definitely accept Christ as your healer, giving him all your life and every earthly interest to be used exclusively for his own glory.

If, after you have to the best of your understanding met all the conditions of his Word, your healing should not be instantaneously manifested, you must be willing to stand upon his promises until the work is accomplished.

Meet the full conditions in God's Word. Do no more nor less than he has said that you should do. He has given the perfect prescription, and, if you take, he will be responsible for your healing.

This is no mere theory nor an invention of man. The promises of God are sure. You have a right to step out upon them and believe them. No one on earth has a

right to hinder you if you are a child of God. He knows your case, and his provisions cover it, reaching to the uttermost of your need. Christ, the Great Physician, is more than a match for your disease.

But he can not heal you unless you put your case fully into his hands. You must forever settle the question of drugs and medicines. You can not believe his promises and exercise perfect faith while leaning upon human remedies. God has said what he would do if you obey him. If you want him to do what he has said he would, you must do what he has said you should.

**Means We
Are to Use.**

God heals through the following means:

Anointing with oil and the prayer of faith. Jas. 5:14, 15.

Laying on hands by those who believe. Mark 16:18.

The direct prayer of faith individually. John 16:7; 2 Kings 20:1-5.

The prayer of faith, with and through one or more intercessors. John 4:49,50; Matt. 8:5-13; 9:2-8; 18:19.

These means will reach every case. If there should be no elders within reach, then call in some one who can join in faith with you, and claim the promise. Matt. 18:19.

If there should be no one present or none whom you can send for to come, then you can send request to some one at a distance, who can pray with and for you, and still claim Matt. 18:19 and Jas. 5:17.

If you know of no one to whom you can send your request, then you still have many "exceeding great and

precious promises." You can claim them through your own direct prayer of faith. John 15:7; 1 John 3:21, 22; 5:14, 15, and many others, which if you believe, you will be healed.

Your prayer may not always be answered at once. You may not be in the proper condition to receive the healing, but earnest waiting upon God will soon adjust you to the proper conditions and remove every obstacle, so that you may receive the divine touch.

Take the bold stand upon God's Word. Take Christ for your healer and submit your case forever into his hands, leaving all the results with him. Though the heavens fall, you need have no fears, his Word will not fail. No one who puts his trust in God will be disappointed.

**How to Come
for Healing.**

Not only have we the instructions of his power and will expressed through the many instances of healing in his ministry, but we can see very clearly how to come to him and be made whole. Believing all that he has said in word and deed concerning his part, we can take the example of those who came to him and do likewise.

**Faith
Necessary.**

How, then, must we come? In faith. Out of nineteen of the most prominent individual cases of healing mentioned in the ministry of Christ and the apostles, the faith of twelve is spoken of. The rest are mentioned plainly enough to show us that faith brought the healing in every case. In his own town, the place where he had been brought up, Jesus could heal but few because of their unbelief.

Without faith it is impossible to please him; for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him. Heb. 11:6.

This can be seen also in the examples of the healing of the multitudes. They came to him from all quarters and besought him that they might touch the hem of his garment, and as many as touched were made perfectly whole. Others came to him bringing those who were lame, blind, dumb, maimed, etc., and cast them down at Jesus' feet, and he healed them. All these statements teach us that these people had great faith in Jesus and that they came to him expecting to receive healing. They diligently sought for it, and God did not disappoint them.

Obedience, earnestness, and confidence are the necessary fruits of faith. These are all very prominent in these different cases.

Obedience. No one came to him to be healed without an obedient heart. In many of these instances this is very plain. "Go thy way, thy son liveth," said Jesus to the nobleman. The man believed the word and went his way. "Stretch forth thy hand" was the command to the man whose hand hung palsied at his side. He obeyed, "Go wash in the pool." The obedient blind man came seeing. "Take up thy bed and walk." The paralytic went forth healed. These and many more instances teach us to obey the Word of God, and without obedience there can be no hope of health.

Earnestness. Then, we see how earnestly these sufferers came to him. Blind Bartimæus cried aloud for mercy. When some of the people charged him to hold

his peace, "he cried the more a great deal." The Syrophenician woman was so earnest that she could not be turned away by anything that was said to her. Her importunity was rewarded. The woman who had an issue of blood showed her earnestness by pressing through the throng, weak and fainting as she was, that she might but touch the border of Jesus' garment. Unless we are earnest enough to face every difficulty and never give up, the enemy will take advantage of us and in some way rob us of the blessings provided.

Confidence. See with what confidence also these afflicted ones came to the Master. The woman said, "If I may but touch him, I shall be whole." "Speak the word only," said the centurion, "and my servant shall be healed." What marvelous confidence!

Dear reader, we have abundant evidence in the glorious work of Christ to encourage us to come to him with all our ills and find that he is able, willing, and ready to heal all who come to him in faith.

What is	What is faith? and how may we get
Faith?	hold of God for healing? is a problem with many dear souls today.

It has been said that faith is taking God at his word and asking no questions. Let us see. We have the lesson of the ten lepers.

And as he entered into a certain village, there met him ten men that were lepers, which stood afar off; and they lifted up their voices, and said, Jesus, Master, have mercy on us. And when he saw them, he said unto them, Go show yourselves unto the priests. And it came to pass, that, as they went, they were cleansed. Luke 17:12-14.

They took Jesus at his word and started, and on the way they were cleansed. Faith enough to do just what the Lord says will be honored by him. They did not wait to get healing first, but simply started to the priest to do as Jesus told them.

**Start at
God's Word.**

Ah! let us start at the word of the Lord. Does he say, "Go"? If so, arise and start. Your healing may immediately follow. You may be healed before you get to the other end of his commandment. Jesus can heal you after you have started on your way and before you have reached the priest and prepared the sacrifice. Do you expect healing? You ought at least to expect it strongly enough to make a start. The ten lepers did, and they were healed before reaching the other end of their journey. Jesus told the man to stretch forth his withered hand, and it was healed before he got it straight. Peter told the lame man to get up in the name of Jesus, then took hold of him and helped him, and he was healed by the time he got on his feet. Paul commanded another to arise and walk; he did as he was bidden, and the mighty healing power of God came like a flash and made him whole. Jesus said to blind eyes, "Be opened," and it was done. The centurion said to Jesus, "Speak the word only, and my servant shall be healed," and the servant was well on his master's return.

Do you want healing? Do what the Lord bids you—ask, seek, knock. If he says, "Go dip in Jordan seven times," do it without murmuring. If he says, "Go show thyself to the priest," go your way without hesi-

tation. If he tells you to stretch forth your hand, do it. If he bids you arise from your bed, get up in his name. If he says to call for the elders and be anointed (Jas. 5:14-16), do so. If he tells you to throw medicines overboard, over with them. If it is Jesus that says it, that is enough; hesitate no longer. Peter said to him, "Nevertheless at thy word," and he caught a large draught of fishes. Though he had doubtless fished over that same place, on both sides of the vessel, over and over again, but had caught nothing, yet when Jesus told him to cast the net on a certain side, the apostle let down the net, and the results were overwhelming. It pays to obey God. We always get more when we do what he says.

Never mind the simplicity. The thing is wise if God said to do it. His word makes all things valid. His word is impartial. He has no favorites. Settle it in your heart that what God said, meant *you*, and do not allow Satan to shift you from this position, but firmly resist him. Believe steadfastly in God, ask earnestly for what you need of him, and leave him not alone until he has fulfilled all your petitions.

The Testimony of God. Faith for healing, as for pardon and cleansing, must rest upon the testimony of God. Based upon anything else than his Word, it is insecure. God says it; that is enough for faith. Faith appropriates salvation. Faith takes that which has been provided and prepared. "God says it; *I believe it; I HAVE IT!*"

He who receives God's testimony concerning Jesus

and fixes it in his mind and heart, letting it permeate his inward consciousness so that no antagonistic or alien thoughts find a place, will receive from God according to his fixed spiritual law.

And Jesus answering said unto them, Have faith in God. Verily I say unto you, Whosoever shall say unto this mountain, Be thou taken up and cast into the sea; and shall not doubt in his heart, but shall believe that what he saith cometh to pass; he shall have it. Mark 11: 22-24, R. V.

“Let the word of Christ dwell in you richly.” He spoke healing into the people, and cast out the spirits with his word; for his word was with power, and he spoke with authority.

Salvation and healing are for believers. Christ did something. He died for us. He was delivered up for our offenses and was raised again for our justification. “Himself took our infirmities, and bare our sicknesses.” By his stripes there is healing to us. “He that believeth hath,” not “He that hath believeth.” Do not get faith and feelings misplaced. Faith rests not upon feelings, not upon mental comprehension, nor upon impressions, but upon the sure Word of God. Faith does not question. Faith sees, and depends wholly upon, Him who is invisible, but who in a most satisfying way communicates to the believer the knowledge of his will and power, and the consciousness of his sacred presence.

Faith is the means whereby we enter into possession of the salvation and blessings that Christ came to bring and died to seal unto us.

The Word: “Himself took our infirmities, and bare our sicknesses.”

Faith: "I believe it."

Feeling: "It is mine!"

"It has pleased God by the foolishness of preaching to save them that believe." 1 Cor. 1:21.

Questionings, doubtings, or distrust never saved, sanctified, healed, or kept any one. They will produce only a withering blight, a veritable curse, upon the fruit of God's farm if we let them have any place in our mind or heart. They are of the devil, and wherever any of his spirits go, it is easy to trace them and to know their character by their effects upon the experience.

**No Need of
Perplexity.**

Faith for healing is just as simple
as faith for pardon. Some dear souls

have been perplexed about having faith for healing. None need be. Just recall the time when you first received your pardon from sins, then in the same simplicity of heart and earnestness of soul lay hold upon God's promises for your healing. *Obedience* may mean more to you now than it did in your early Christian experience, because the scope of God's will enlarges to us as we grow in grace. But upon the ground of obedience there will come the power to believe and appropriate Christ our Healer. This casts no reflection upon those of God's dear children who have not yet obtained healing; but, on the other hand, let us bear in mind that the only way to retain justification is to keep strictly on the line of obedience. Also, the only way to retain sanctification is to keep on the same line. Disobedience would forfeit both. Thus it can be seen that it takes simple justification faith to appropriate healing, whether

the believer be young or old in his Christian experience.

The Individual's Responsibility. It is advocated by some teachers that no faith is required on the part of the individual where the intercessor has proper faith. There are circumstances and conditions in which this is true. It can be safely and Scripturally affirmed, however, that every responsible person must become willing to measure up fully to every ray of light, to the extent of his ability, in obedience and faith toward God, if he would obtain and retain healing. There are instances, such as in cases of an infant, of insanity, and where disease and pain is of such a nature as to render the individual helpless and incapable of exercising faith, where true intercessory faith brings the blessing and for the time holds it for the individual. But in such instances these conditions will continue only until the responsibility of the individual begins.

The faith of an intercessor is a divinely ordained means of blessing in the church of God, and it will always be a precious benefit to all who are not able to grasp the promises themselves, but for any one to depend upon the faith of another without a willingness to meet every condition of obedience upon his own part is not Scriptural. God loves us too well to give us a blessing in a manner that would not prove to be to our highest good and to his glory. All the redemptive blessings are mercifully withheld from the disobedient. Were it otherwise, his blessings would prove a curse; for sinful man would use them to his own selfish purposes. Many would like to be healed and continue in sin, in

disobedience to God. Healing would only add to their ability to do more wickedly and to serve their own sinful pleasures. It is better that thousands who will not repent should live and die in a helpless and afflicted condition, so that they can not come in contact with others to lead them into sin, than that they should be well and strong to go forth with a high hand against God.

Why Sometimes Defeated. There are frequent instances where individuals are defeated in seeking healing, because they do not realize an instantaneous work. Some are much disposed to become discouraged and to lose the very object they are seeking for, when, if they would but hold on and persist in faith against all doubts, fears, and feelings, they might obtain the fulfilment of the glorious promises. It is an indisputable fact that God sometimes sees fit to test the faith of his people, and a faith that can not stand the test will not bring much of a blessing down from God. In his sovereign will he may give us blessings abundant, without the exercise of faith on our part; but, according to the redemptive plan, all redemptory blessings are obtained by faith, whether consciously or unconsciously exercised by us. Some might be disposed to think, because they, unconsciously of faith, obtained some wonderful answer to prayer, that they are especially favored of the Lord, which, for the time, might be the case; but it is evident that he has no favorites these days among his people, and the sooner we all get right down to believing God according to his Word, the sooner we shall be able to

glorify him in this world of unbelief. The law of faith is immutable; and when we once become acquainted with it and learn to put into practise what God by his Word and Spirit will teach us along these lines, we shall become delighted with his blessed plan.

While it is plainly noticeable in the instances of healing in the ministry of Christ and the apostles, that they were mostly instantaneous and hence more miraculous in their appearance and effect, there are some instances which, according to all evidences, were not instantaneous in their effect.

There is no room to question the instantaneousness of the work on the part of God in his answer to the prayer of faith. It certainly does not take long for him to speak the word and do the work of healing, or to answer prayer for anything else, but sometimes there may be things that encompass the struggling seeker which must be overcome. Through the permission of God we are sometimes surrounded by many obstacles that will, if not overcome, keep our faith from laying hold and keeping hold on God until the test has in the mind of God been sufficient.

Sometimes severe symptoms will tenaciously hold on after there have been unmistakable evidences of the healing, and, if not persistently withstood they will rob the seeker of the full blessing. This has been the experience of many of the people of God. Some of the most wonderful instances of healing are of this nature. The power of God was miraculously manifested, and for some time, perhaps, no symptoms of the disease

were left, but afterward some symptoms would return, and if they had not been steadfastly resisted, would have caused the believer to doubt and to let go his hold of the promises.

**Development
of Faith.**

It sometimes occurs that prayer is not so readily answered in the maturer age of the Christian as it was in the childhood state. God expects more faith of those who should have been developed in this respect. The young convert may be indulged with much feeling and joyful emotion without very much persistent faith. Some have thus lived a good while and have been known to question some older saint for not being able to manifest so much glory and visible demonstration as they, and have been inclined to believe themselves to be favorites of the Lord's and to be blessed with some superior quality above their fellows; but little by little the gentle hand of our loving Father has withheld some of these good feelings and has caused the inquiring heart of the child in its infantile state to wonder what was the matter. Now, if there is no knowledge of disobedience, there is just one thing that is the matter: the Father wants his child to become weaned from its babyhood and feelings, and to begin to develop in faith. Even the answer to prayer will often be detained, so that a vigorous exercise of faith may be put forth. This is the very best that the Father can do for us. He loves us too dearly, and has too much need of us in his work, to keep us in a baby state very long. He needs strong men and women in his service, and we shall never become such

by living on emotion. "The faith of the Son of God" is the only divinely natural food for mature Christians.

Faith will be accompanied with emotions and feelings of a much more reliable and beneficial nature than before, but the individual will not depend upon them. He will not try to feel happy in order to have faith, but will by the vigorous use of faith often obtain sunbursts of glory that overwhelm the soul. The tide of feeling runs high and low without any certain regularity. It is when feeling is at low ebb that faith makes the most rapid development.

**Earnestness
Rewarded.**

Earnestness in prayer, where all conditions are fully met on the part of the seeker, will bring from the throne either (1) direct and instantaneous answer, (2) the witness of the Spirit that the prayer is heard and will be answered, or (3) the reason why. No one should cease praying until one of these points has been reached. The question has been asked: "Does God have to be entreated with such importunity?" No; "the eyes of the Lord are over the righteous, and his ears are open unto their prayers"; but he demands that intensity of heart on our part which will cause us to pray through the doubts, fears, discouragements, obstacles, and gloom of the enemy, who seeks to hinder our coming to the throne of blessings and reaching the ear of God. Many seekers are thus defeated when a blessing is just beyond the cloud of discouragement. An earnest holding on will penetrate the darkness and reach the desired object.

Jesus would have each of his followers to learn the

importance of this importunity. He set the example by his all-night prayers, by his frequent resorting to the mountains for communion with the Father, and by the instance in the garden of Gethsemane, where he prayed earnestly and God sent an angel to strengthen him. In Luke 18:1-8 we have a parable teaching us to pray and not to faint. Here we see that the desire of the widow was granted because of her troublesome asking. She would not give up, and Jesus recommends the same persistency in his people. God will avenge (answer) his elect who cry day and night unto him, though he bear long with them.

Final**Exhortation.**

Dear sufferer, search the Scriptures and be convinced that it is the will of God to save, cleanse, and heal you, and then acquaint yourself with the necessary conditions; meet them in dead earnestness, submitting yourself without reserve to him for every necessary preparation to receive the blessing, and you will most certainly receive the desire of your heart. He is just as ready and willing to heal all who come to him now as he ever has been.

CHAPTER XXVI.

TWENTY-FIVE REASONS WHY WE SHOULD TRUST
GOD FOR HEALING.

1. God is our Father. It is both natural and reasonable that children always trust in trustworthy parents for every need.

2. He is our Creator, and he, better than any one else, understands how to heal us. When we are ill, he knows just what is the trouble. A doctor may not understand my case and therefore may be unable to help me.

3. God wants us to trust him for our healing and tells us what to do in case of sickness. (Jas. 5:14, 15.) His care toward us is even greater than the care of earthly parents toward their children. "Like as a father pitieth his children, so the Lord pitieth them that fear him." "When my father and mother forsake me, then the Lord will take me up."

4. He promises to heal us through the prayer of faith if we will call for the elders of the church and be anointed with oil in the name of the Lord. (Jas. 5:15, 16.)

5. Many doctors are quacks or frauds and care for nothing else than their fees. The Lord is righteous, and he will do the right thing, for he careth for us. (1 Pet. 5:7.) It is safer to "trust God than to put confidence in man." Psal. 118:8.

6. Divine healing for the body is not a new doctrine that was lately set on foot by a few "religious cranks."

It is as old as the Bible and as age-lasting as this earth with its sin and sickness.

7. God promised the Israelites that if they would keep *all* his commandments, he would be their healer. More than four hundred years later David declared that the Lord forgave iniquities and healed diseases. (Psa. 103:3.) Seven hundred and eighty-one years after God's promise was made to heal his people, King Hezekiah put the Lord's word to the test by a holy life, prayer, and tears, and God healed him. (2 Kings 20:1-6.) We may do likewise.

8. Some tried false gods, physicians, etc., and were not healed. (2 Kings; 2 Chron. 16:12-14.)

9. Others, after they had suffered many things of many physicians, after they had spent all their living, and had been "nothing bettered," but had rather grown worse, quit them, put faith in Jesus, and received complete healing. (Mark 5:25-29.)

10. Though physicians have existed from of old, nothing favorable is written of them in all the Bible.

11. There are thousands of living witnesses today of God's mighty power to heal. If he has healed others, he will heal us.

12. Medical aid is not prescribed in God's Word; hence its use is excluded entirely. "Saints in light" can not swallow drugs and keep fully in line with God.

13. *Materia medica* for the most part is a humbug and an imposed fraud upon sin-stricken and disease-smitten humanity.

14. Many of the wisest and most experienced physi-

cians and medical men of Europe and America have already honestly confessed that the statement made above is true.

15. God commands us to have faith in him. (Mark 11:22.) He tells us that "without faith it is impossible to please him." Heb. 11:6 "Faith cometh by hearing, and hearing by the word of God." Rom. 10:17. All who hear God's Word are expected to believe it. No one can deny that it teaches healing for the body.

16. Jesus said to some, "Thy faith hath made thee whole." There is one true faith. (Eph. 4:4.) We are exhorted to contend earnestly for it. (Jude 3.) The same faith that made people whole in A. D. 30-33 or at any other date will, if exercised, make us whole today.

17. None who have fully met Bible conditions have ever failed to get healed in any age. Healing for the body is in the atonement; hence a blood-bought privilege for all. Sickness, disease, and infirmity are hindrances and many times are direct oppressions of the devil.

18. By being under physicians' care patients often learn to use opiates, morphine, strychnine, quinine, alcoholic drinks, etc., which bring people into bondage, so that it is almost impossible to do without them, and they are very injurious to the human system.

19. By trusting the Lord for healing we not only avoid these evils but also form a good habit that will cause us to rely more upon him, which habit is so essential to Christian life. When a person trusts in doctors and recovers, the doctors or medicines get the praise, instead of God.

20. If we trust Jesus Christ for the healing of our bodies, when we get healed we receive a blessing to our souls, which medical aid can not give. When we become sick and the Lord heals us, we feel very thankful that he loves us, cares for us, and has compassion on us.

21. Trusting God for healing helps us to be more spiritual. We realize that we must live close to God if we expect him to heal us. Trusting in medicine does not increase our faith, but, on the contrary, has a tendency to draw us away from God.

22. It is not so expensive to have faith in God for the healing of our bodies as it is to trust in doctors or medicine. Many have spent hundreds of dollars for medical aid. This is like throwing money away which otherwise could be spent to the glory of God by helping the cause of Christ, the poor, the orphans, or the widows.

23. The Lord heals all kinds of diseases, from headache to heart-disease, cancer, or consumption. In many cases physicians acknowledge that medical or surgical skill can not help us.

24. The Lord is "a very present help in trouble," and we have more ready access to him than to a physician. Doctors are sometimes miles away.

25. The Lord is the best one to go to for help and the most reliable. Patients from all over the earth have given testimonies of his healing. Many of these have employed him for years, and they heartily recommend him to all who are in need of healing.

CAPTER XXVII.

UNSAFENESS OF TRUSTING IN PHYSICIANS AND
MEDICINE.

Two Classes. Of the two classes, those who trust the Lord for their bodies and those who resort to physicians and medicine, which are the more likely to undergo suffering, to be long in recovering, or to die? Where is the risk? Who is the safer? When we trust God, we put our cases into the hands of One who has all power, one who loves us and sympathizes with us—not one who is interested only from the standpoint of dollars. We stand upon his immutable promises. We trust in his unfailing care. We confide in his tender compassion and in the Son of his love, who “took our infirmities and bare our sicknesses.” How often have we seen God’s people raised up, when sinners having the same disease suffered on, though employing physicians and medicines!

Safety in God. In Columbus, Ohio, diphtheria broke out. A child of one of the church there took it and developed a very serious case, which progressed to a very grave stage before the danger was realized. Workers were then called in, prayer was offered, and God answered and healed him. Two girls then developed strong symptoms of the same disease, but God heard prayer, and in a few hours all symptoms were gone to appear no more. No other cases, however skilful the physician, were cured in like manner nor could be. In another place two women were taken with typhoid fever.

One trusted God, the other the doctor. Result: God healed the one who trusted him, and she was able to attend the other's funeral. These are not isolated cases, but only two out of many. They are very common among the people of God. It is safe to trust the Lord. It is healthful for our bodies as well as for our souls to serve him. He never makes a mistake in diagnosing a case nor in prescribing, and his prescriptions are always effectual.

**The Other
Side.**

But how about the safety of those who trust in medicine? The writer deems it highly unsafe to trust in drugs and doctors. Some plain, common-sense reasons will be given for this position, with no desire to prejudice people against medicine, but to look squarely at facts without exaggeration or evasion. Here are some things worthy to note:

**The
Uncertainty
of Drugs.**

1. The action of drugs is not certain. They have a very different effect on different individuals. What will cure one will kill another. No physician can be sure how a drug will act in a given case. He can only experiment. If it acts well, the patient is fortunate. If it acts against him, he is worse off than before, and there must be further experiments. The victims of such experiments lie in almost every cemetery in the land. A sufficient proof of the uncertainty of the action of drugs is the opposing schools of medicine, each declaring the other to be wholly wrong in their views and practises. Not only so, but it is a very common thing for physicians to admit that they can not tell what the result will be until they have tried. Rather risky business. Would you

not rather take what is certain than to be the subject of an experiment, especially just when you most need help?

**Error in
Diagnosis.**

2. Physicians frequently err in diagnosis. This is shown by the frequent occurrence of doctors disagreeing and sometimes bitterly. A certain medical journal wrote out a set of symptoms and sent them, with fees for prescriptions, to twenty physicians of national reputation. When the returns were all in, it was found that the symptoms had been diagnosed twelve different diseases and that as many different prescriptions and methods of treatment had been given. If such a thing can happen among those in the forefront of the profession, how about the safety of those who trust in the lesser lights?

The following case recently came under the writer's observation. A certain person was being treated for stomach-trouble; but, receiving no help and growing rapidly worse, she decided to put her case into the Lord's hands. Soon after prayer was offered, a gathering burst in her *head*, giving immediate relief, and there was nothing wrong with the stomach.

When a case is diagnosed incorrectly, as is very common, the treatment is necessarily wrong and in most cases injurious. Diagnosis is in many (yes, all too many) cases only guess-work. If it hits, well and good; if not—a tombstone. Who is taking the risk?

**Unqualified
Practitioners.**

3. Many who are licensed to practise medicine are in no wise well enough acquainted with the effects of drugs to be able to pre-

scribe with any degree of certainty as to results. In a reputable paper the president of the examining board of a certain State declared that of the four thousand graduates of medical schools to whom licenses were granted to practise medicine in the United States in a year, at least three thousand were not sufficiently skilled in the use of drugs to be at all fit to prescribe. Then again, of all men who take treatment for the cure of liquor or drug habits, physicians are far in the lead over all other classes. They, more than any others, are victims of these habits and as such are incompetent to hold a position where life and death are in the balance and where a small mistake may turn the scale the wrong way. With these facts staring us in the face, who takes the chances?

**Drug
Adulteration.**

4. Another serious phase of this question is the adulteration of drugs. When a physician gives a prescription and sends it to the drug-store, he has no assurance that it will be properly filled. Much is said in medical journals on this question, expressing the difficulty of obtaining pure drugs and the dangers that lie in adulterated drugs. The manufacturer, the jobber, the wholesaler, and often the retailer are guilty of adulterating drugs to make more profit. A prescription filled with adulterated drugs is likely to be very harmful; at least, it will not have the effect desired.

Another danger is the practise of many druggists who when they have not in stock a drug called for, will substitute something else, thereby often producing serious

results. One of the leading physicians of Columbus, Ohio, said that he did not trust any druggist to fill prescriptions for him, but kept a private stock of such drugs as he needed. In discussing the effects of drugs he said, "I do not now give more than one dose of drugs where I used to give fifty. I see that people have good care and nursing, look after their diet, and see that proper hygienic conditions are maintained, and very little else is necessary."

**Effects of
Drugs.**

5. Another serious phase of drug-dosing is the after-results in so many cases; salivation from calomel, etc.; destruction of the teeth by medicines containing iron; the awful effects that follow the use of mercurial poisons and others too numerous to mention, which affect both mind and body. Many who become confirmed opium, morphine, or cocaine users, as well as drunkards, get under the power of these drugs through their being prescribed by physicians.

**Question
Finally
Considered.**

In the light of these facts, who risks more, he who trusts a loving, compassionate, all-wise God, who notes the sparrow's fall, hears the young lions when they cry, clothes the lilies and says we are of more value than many such, or those who make flesh their stay and poisonous drugs their hope? The thought that those who trust the Lord are less safe than those who do not is born and nourished in unbelief.

Whosoever believeth on him shall not be ashamed. Rom. 9: 33.

CHAPTER XXVIII.

CONFUSION OF MEDICAL SCIENCE.

This chapter is contributed by L. H. Morgan, M. D., of Herrin, Ill., whose incurable illness and whose healing by divine power were the means of his receiving the full light of the gospel and divine healing. His testimony is published in this book.

**Schools of
Medicine.**

There are many schools of medicine, and, of necessity, they teach different ways of producing health in diseased tissues. Chief of these schools are Allopathy, Homeopathy, Hydropathy, Osteopathy, and Eclectic. Between them all there exists bitter antagonism, graduates of one school refusing to consult with graduates of another; each school striving to be recognized by law as *the* school of medicine *par excellence* and to restrict or entirely crush out all other schools of medicine. Each school has its State and national medical societies, through which legislatures are influenced to pass laws favoring a certain school or are influenced not to pass laws favoring certain other schools.

Large life-insurance companies have medical departments that pass upon the life-risk of every policy-holder, and these departments are controlled by the different schools, mostly by the allopathic. Where an allopath is to be had, members of other schools are not considered competent to pass upon an applicant's probable duration of life. This rule is not strictly adhered to, however, by all insurance companies.

Every railroad system has a chief surgeon, and the under-surgeons are always of the same school of medicine as the chief surgeon.

In government positions for which the doctor has to stand a civil service examination, applicants of schools differing from the one represented by the board of examination fare badly. Governor Hadley, of Missouri, has had some trouble with one of his appointments to the Missouri State Board of Health, because other schools of medicine say the man appointed is not a graduate from a regular school of medicine. It is not a question of the man's ability, but a question of what school of medicine he was graduated from.

Allopathy. The Allopathic school is regarded as the old school of medicine and is also called the regular school. It teaches that the only rational way of curing disease is to give a remedy that will produce symptoms other than those produced by the disease, or, in other words, tries to work in a contrary direction to what the disease is going.

Methods. The means used vary and change frequently. As an instance, let us take pneumonia. For this disease allopaths once taught and practised blood-letting, working on the theory that because of the high blood-pressure resulting from the inflammation of the lung, to reduce the quantity of blood would reduce the blood-pressure—working in a contrary direction. This reasoning is nice and in a sense is true, but to reduce the blood-pressure in this way is to reduce the vitality or resisting power of the patient. The results were

that the patient was not able to resist both the disease and the loss of blood; consequently, death followed, and the funeral director covered up the doctor's false reasoning. Many, many persons have been bled to death in this way, but the treatment was scientific and so excusable.

Later the fly-blister took the place of blood-letting. The blister was applied over the affected lung or lungs and kept there until the skin had been literally scalded off or loose from the muscles underneath. The philosophy of this inhuman practise was as follows: The producing of a greater inflamed surface on the breast would draw the inflammation from the lung to the surface, thereby relieving or curing the pneumonia. Or, as this practise was lightly spoken of and ridiculed by other schools of medicine, "the doctor would give his patient something to cause fits, and then cure the fits."

The prevailing practise of today is to envelope the patient in antiphlogistine (a substance resembling putty) or to encase the chest in absorbent cotton lined with hot vaseline and to give some medicine, usually veratrum or aconite, to depress the heart-action, thereby slowing the circulation, reducing the heat of the body, etc. It sometimes happens that the heart is slowed so much that it stops. Then the doctor tells the friends and relatives that it was a case of heart-failure, which is true—but what caused the failure? Too much poisonous medicine. How long, O Lord, how long will this thing continue? Another soul hurled into eternity without hope and without God—but he died scientifically. What has

been said about the treatment of pneumonia can be said of the treatment of other diseases, only different means are used.

A true science never changes. It is always the same, is never floundering around in the dark.

Time and space forbid our speaking further about this school, as we wish to notice the others mentioned.

Homeopathy. The next school in order is Homeopathy. This school treats disease with remedies that produce symptoms like those of the disease. All homeopaths understand well the Latin phrase, "*Similia, similibus, curantur.*" In other words, "The hair of the dog will cure the bite"; or, to be more strict, "Like cures like."

Homeopathy is diametrically opposed to allopathy. The latter gives medicines to produce different symptoms; the former gives remedies to produce like symptoms. Each contends that the other is wrong, yet both are legalized in every State in the Union. Both can not possibly be true. Allopathy believes that if some medicine will do good, more medicine will do more good; homeopathy believes in reducing the quantity of medicine given. Thus, one drop of medicine is put into ten drops of water; this mixture is well stirred; and then one drop of this is put into ten more drops of water. This is called the first and second decimal trituration. This process is carried on until the millionth part of one drop is reached. This quantity is given every one, two, three, or four hours apart. Such is homeopathy.

Yet it is a legalized school of medicine, and many are

the men who propose to "cure" you of your ills, yes, even prolong life and baffle death, with such treatment, and many are the victims. Again we say, How long, O Lord, before mankind will cease to be imposed upon by mankind?

Mr. A becomes sick, sends for an allopathic doctor, and dies. The homeopathic doctors say it is because Mr. A was not properly treated, indirectly charging the allopathic doctor with being responsible for the man's death. But it is all right because the patient died scientifically and legally. Mr. B becomes sick, sends for a homeopathic doctor, and dies. The allopathic doctors say it is because the patient was improperly treated, indirectly charging the homeopathic doctor with being responsible for the man's death. However, it is all right, for he died scientifically and legally. If a man dies without either an allopathic or homeopathic doctor, or any other kind of doctor, the whole world stands up and gasps, "My God!—died without a doctor!"

Hydropathy. The Hydropathic school, unlike either of the foregoing schools, has but one remedy—water. Hydropathists suppose that all diseases are caused by improper excretions and propose to correct every ill of life by a system of baths. The practise consists of hot baths, cold baths, ice-baths, sponge-baths, steam-baths, hot packs, cold packs, etc. These baths are repeated and varied according to the notion of the doctor, who gives elaborate instructions as to how the bath must be given. If the patient recovers, the doctor claims the honor of curing him; if he dies, the doctor did not

get to him in time to save his life. O foolish people, who has bewitched you?

Eclecticism. The Eclectic school, as the name implies, reserves the right to choose the good of all the other schools and to reject the bad. Now, that seems good; but the truth is, this school selects very little of the good or bad of any other schools, but teaches and practises a primary principle peculiarly its own, called Specific Medication, which reasons from cause to effect and from effect to cause. Every specific symptom has a specific cause, and every specific cause has a specific remedy, whether known or unknown. In this lies the evolution of this school—hunting the specific remedy for every specific cause.

Its Methods. In some points this school is very much like homeopathy. For instance, a cutaneous eruption follows the handling of the poison-oak, called Rhus poisoning. Now, from this vine there is made a specific medicine called Rhus Toxicodendron, which is a specific for Rhus poisoning. The prescription is given this way: Ten drops of Rhus Toxicodendron in four ounces of water; shake well and take a teaspoonful every two or three hours until cured. For poisoning from bee-stings Apis mellifica is given—ten drops to four ounces water; teaspoonful every two or three hours. Apis mellifica is made by distilling angry bees in alcohol. This is some more of “the hair of the dog to cure the bite.” Calomel is supposed to be a specific for torpid liver, and, when given, if the liver is not aroused, castor-oil is given as a specific for a calomelized liver. Should castor-oil

fail, then sulphate of magnesium, or commonly called "salts," is supposed to be a specific for a calomelo-castor-oil-ized liver. When all this fails, the patient is usually dead, so that the doctor has no chance to try any more specifics. It is very common for the patient to die before the doctor has found the specific remedy for the specific trouble; but it was all right for him to die, because he had a doctor and so died scientifically and legally.

Osteopathy. Osteopathy teaches that most diseases are caused by some misadjustment of the bones, nerves, blood-vessels, etc.; and the treatment consists of manipulations, especially the using of the long bones as levers. In making an examination, the osteopath begins to hunt for the dislocations; and when he has found them, he endeavors to adjust the misplaced parts. In this way he seeks to cure the disease and to rob death of a victim.

There are many other schools of medicine, but I am tired of describing them, seeing they are so different in their teaching and practise. Yet all are legalized.

Governing Laws. Now, dear reader, everything is governed by *law*. There are natural laws governing things in nature, moral laws governing morality, international laws governing the nations collectively, national laws governing the nations severally, State laws governing States, county laws governing counties, and municipal laws governing municipalities. Now, if I violate or transgress a State law, I am answerable to the law of the State. This is true of every other law.

If I am sent to the penitentiary as a penalty for violating a State law, I must remain there until I am restored by law to citizenship and liberty. Nothing can deliver me from the penalty. If I violate the law of nature, and the penalty of my transgression is pneumonia, do you think that any set of men can with medicines deliver me from that penalty?

The laws of States change, but the laws of nature never. In one case when a man contracts pneumonia, he takes his bed, observes natural laws carefully, and is by nature (law) restored to health; but in another a doctor gives his nostrums, charges a good fee, robs nature (which is God's instrument) of the honor, and goes away a richer man and leaves the sick man a poorer but not much wiser man.

Can We Assist Nature? All schools of medicine admit that typhoid fever, cerebro-spinal meningitis, pneumonia, whooping-cough, measles, and many other diseases are self-limited, that is, have a certain course to run and can not be stopped short of it; but the doctors say, in order to keep up appearances, "We can assist nature." When I consider the power and magnitude of nature and the weakness and smallness of man and then hear him say, "We can assist nature," I think, "Poor, silly man! Can a chigger assist an elephant?" Even in this the ratio of comparison is too small. Man can obey Nature and contribute to his welfare, but can not *assist* her in preserving things in her kingdom.

**Natural and
Unnatural
Conditions.**

Unnatural conditions are due to unnatural causes. As long as we stay within the bounds of nature, we live natural lives; but when we cross nature or live out of the bounds of nature, we live unnatural lives. A drunken man is in an unnatural state. If it were not so, all men would be drunk. When a man is sick, he is in an unnatural condition. If it were not so, there would be no such thing as health. Death is natural, terminating a natural life; yet many men die unnatural deaths—die before the ending of a natural life. Those who live naturally will live natural lives and die natural deaths; those who live unnatural lives will die unnatural deaths.

**Obeying
Natural and
Moral Laws.**

Hence we conclude that it is good for a man to obey strictly the natural and the moral laws of God—the natural because of this life, the moral law because of life eternal. The moral law of God was given to us by Jesus Christ and sealed with his blood on Calvary's cross. In this law we find instructions regarding the afflictions of the natural man—instructions which, if followed, will restore health; for the same God that gave the natural law gave the moral law, and these laws are correlative.*

*The illustration of imprisonment serves a point or two here. For the prisoner suffering the penalty of the violated State law there is no escape, save one exception, and that is, he may be pardoned by the official whose power enables him to exercise such clemency. This illustrates divine healing in those cases where nature's law has been violated. By a humble approach to God with whatever repentance may be necessary, we may receive a gracious pardon and be healed.

The effect of medicine is analogous to the commuting of a prisoner's sentence, only, as a rule, much worse. In the case of the one suffering nature's penalty, drug medication is an aggravation, so that while the immediate trouble may pos-

**God's Way of
Healing.**

Having considered the many and changing ways of men in dealing with disease, we now invite your attention to God's way of dealing with disease.

God's way is as unchanging as God himself. He says:

For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts. Isa. 55: 9.

This is as true when applied to God's way of dealing with sickness as when applied to anything else that man does differently from God. Isaiah (53: 5) tells us:

But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed.

Matthew (8: 16, 17) testifies of him:

They brought unto him many that were possessed with devils: and he cast out the spirits with his word [not with remedies], and healed all that were sick: that it might be fulfilled which was spoken by Esaias the prophet, saying, Himself took our infirmities and bare our sicknesses.

1 Peter (2: 24) says of him:

Who his own self bare our sins in his own body on the tree, . . . by whose stripes ye were healed.

Mark (16: 17) says that "these signs shall follow them that believe":

In my name, . . . they shall lay hands on the sick, and they shall recover.

sibly be mitigated, the penalty takes a more enduring form, in all probability that of permanent injury of the physical system. Nothing is gained by such a course.

James (5:14, 15) instructs in case of sickness:

Send for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord: and the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him.

**Whom to
Choose.**

God has spoken it. He can not lie. What greater assurances do you want? I bow my head before God and say, "It is enough." Dear reader, if God be God, let us obey him; but if man in his many changing and conflicting ways be God, then let us serve man. O vain man, why do you turn from the voice of the living God to harken to the voice of sinful men? May God, by the blood of Jesus Christ help you to choose to serve the living God, who is the giver and preserver of life and days.



CHAPTER XXIX.

MEDICAL SCIENCE CONDEMNED.

**Medicine Not
a True
Science.**

Medicine is not a true science. This is proved by the widely different opinions regarding the curing of disease. There are not only several schools of medicine, which claim to cure diseases by different and opposite methods, but there is the wide difference among physicians of the same faith with regard to diagnosis and treatment. The practise of medicine is one of the greatest of humbugs. Let us introduce the testimony of some of the most

prominent physicians in the world, who appreciate the shortcomings of their profession and have the courage to declare it. There can be no stronger condemnation of drugs and the science of medicine. The more doctors learn about the practise of medicine, the less confidence they have in it and the more they awaken to the fact that it is not only guess-work, but a humbug practised upon an overconfident people. If these physicians have no confidence in medicines, why should we? The superstition in which people are wont to send for a doctor and take his prescriptions, even at the slightest bodily ailment, is a marvel and is surely the modern counterpart of ancient and medieval sorcery.

A TESTIMONY-MEETING OF PROMINENT PHYSICIANS.

Dr. Lougil, of Paris: "We must resort to some new modes if we desire to be successful."

Dr. Benjamin Bush: "The art of healing is like an unroofed temple—uncovered at the top and cracked at the foundation."

Dr. Jamison, of Edinburgh: "Nine times out of ten our mis-called remedies are absolutely injurious to our patients, suffering under diseases of whose real character and cause we are most culpably ignorant."

Dr. Bamage, member of the Royal College of Physicians in London: "It can not be denied that the present system of medicine is a burning reproach to its professors—if, indeed, a series of vague and uncertain incongruities deserves to be called that name."

Again: "I fearlessly assert that in most cases our patients would be safer without a physician than with one."

Sir Astley Cooper, physician to Queen Victoria: "The science of medicine is founded on conjecture and improved by murder." [What a shocking statement from one so eminent as to have had the royal family in his professional care!]

Dr. W. Parker, of New York: "Of all sciences medicine is the most uncertain."

Dr. Valentine Mott, of New York: "In their zeal to do

good physicians have done much harm. They have hurried many to the grave who would have recovered if left to nature."

Dr. Eliphalet Kimball, of New Hampshire: "Physicians have slain more than war; the public would be better off without professed physicians."

Dr. Oliver Wendell Holmes, when professor of anatomy in the Medical School of Harvard University: "The disgrace of medicine has been that colossal system of self-deception, in obedience of which mines have been emptied of their canker-minerals, the entrails of animals taxed for their impurities, the poison-bags of reptiles drained of their venom, and all the inconceivable abomination thus obtained thrust down the throats of human beings."

Dr. Adams, fellow of the Royal College, London: "The popular medical system is a most uncertain and unsatisfactory system; it has neither philosophy nor common sense to recommend it to confidence."

Dr. Marshall Hall, the distinguished English physiologist: "Let us no longer wonder at the lamentable want of success which marks our practise, when there is scarcely a sound physiological principle among us."

Prof. Gregory, of the Edinburgh Medical College, to his class: "Ninety-nine out of every one hundred medical facts are medical lies, and medical doctrines are, for the most part, stark, staring nonsense."

Dr. James Mason Good: "My experience with *materia medica* has proved it the baseless fabric of a dream, its theory pernicious, and the way out of it the only interesting passage it contains."

Dr. Coggswell, of Boston: "It is my firm belief that the prevailing mode of practise is productive of vastly more evil than good, and were it absolutely abolished, mankind would be infinitely the gainer."

Dr. P. P. Field: "Drug medication rests upon symptomatology, experimentation and guesswork; all that is curative is an effort of the system to overcome unhealthy conditions; drug medicines retard this effort of nature. . . . While surgery is a science, there is much cutting with the surgeon's knife which is unnecessary. Many cases have been cured after they have been given up by the hospitals, through means more simple and more efficacious. . . . Upon passing the examination under the hands of the United States Surgeon, I was rejected, being informed that I would die of consump-

tion within a year. I believe I have as healthy a pair of lungs as any man, and I am, so far as I am aware, entirely free from any organic disease. In one instance it was fortunate for me, at least, that the diagnosis of the regular physician was incorrect, because had it been correct, I should have been in my coffin twenty-eight years ago.... The hygienic practitioner is a teacher; he teaches the people so much regarding hygiene diet, ventilation, and other topics relating to the healing art, that the people soon know very nearly as much about these particular topics as the doctors; hence the people are able to take care of themselves. I charge that the prevalent custom of advising a speculum examination for every trifling backache, earache, headache, ingrowing toenail, or bunion, is an unnecessary outrage on the modesty of women and a disgrace to the profession. I charge that the present abominable and dangerous custom of spaying women for the most trivial uterine derangements is nothing less than criminal, and in contravention of scientific practise. I charge that physicians prescribe to their patients—even child-bearing and nursing women—the use of beer, ale, and other alcoholic beverages, which not only encourage drunkenness, but poison the life-blood of unborn children, and stamp a permanent appetite for liquor on the rising generation."

Dr. Baillie: "I wish I could be sure that I have not killed more than I have cured."

Dr. Rush, of Philadelphia: "We have done little more than to multiply diseases and increase their fatality."

Dr. A. H. Stevens, College of Physicians and Surgeons, New York: "The older physicians grow the more skeptical they become of the virtues of medicine, and the more they are disposed to trust the powers of nature."

Dr. James Johnson, F. R. L., editor of the Medical Chirurgical Review, London: "I declare as my conscientious conviction, founded on long experience and reflection, that if there were not a single physician, surgeon, man midwife, chemist, apothecary, druggist, or drug on the face of the earth, there would be less sickness and less mortality than now prevail."

Dr. E. B. Peaslee, of the New York Medical College: "The administration of powerful medicine is the most frightful cause of derangement of digestion."

Prof. St. John, M. D.: "All medicines are poisonous."

Dr. Trall: "What do persons who call themselves reasonable do in the midst of a hundred doctors, with a hundred different medicines, each affirming that his own is good, and

that all the rest are bad? Do they reject them all? No; they swallow them all."

Prof. Parker, of New York: "Hygiene is of far more value in the treatment of disease than drugs."

Dr. Magendie, of Paris: "I hesitate not to declare, no matter how sore I shall wound our vanity, that so gross is our ignorance of the real nature of the physiological disorders called disease, that it would perhaps be better to do nothing and resign the complaint we are called upon to treat to the resources of nature than to act, as we are frequently called upon to do, without knowing the why and the wherefore of our conduct, and its obvious risk of hastening the end of the patient."

Dr. A. O'Leary, Jefferson Medical College, Philadelphia: "There is no fool like an educated one. The natural fool is only half a fool; to make him complete he must be educated—have a diploma. More are killed under its egis than under the banners of war."

Dr. A. O'Leary again: "The best things in the healing art have been done by those who have never had a diploma. . . . Pasteur has no diploma, but he has done more good than all the physicians in France."

Dr. Curtis: "Many surgeons are very fond of unsheathing the knife and of performing operations, and many a limb and many a life has been lost in confidence."

Dr. Abernethy: "It is owing to our ignorance that instruments and operations are necessary."

Norman Barnesby, M. D.: "The time is not far distant when the expression 'medical ethics' will have been swept from our vocabulary except as a term of reproach for the absurd and iniquitous code that we so long tolerated."

Prof. N. Chapman, late of the University of Pennsylvania, formerly President of the Philadelphia Medical Society, declared a few years ago to be at the head of the medical profession in America, says in "Materia Medica," Vol. 1, page 3: "Medical conclusions differ very widely from every other species of evidence. We cheat ourselves with a thousand illusions. It is not necessary that I shall enforce this remark by the enumerations of any examples. No one who is conversant with the practise need be told how often his own deductions have proved erroneous, and how little confidence is to be reposed in those pompous recommendations with which medicines are promulgated."

On page 33 the same author says: "To trace the multiplied

relations of medicine and disease, we at once introduce the spirit of speculation."

Again, he says: "As it is, we are plunged into a labyrinth almost without a clew. Dark and perplexed, our devious career resembles the blind gropings of Homer's Cyclops round his cave."

And again, he says, page 32: "This, indeed, is emphatically true, that we can hardly ever pronounce with certainty what will be the exact results from the dose administered. It might gratify our vanity, were it not more than counterbalanced by the humiliating view of so much absurdity, contradiction and falsehood."

Professor Armor, of the Long Island College Hospital, declared in the New York Medical Journal: "Drugs are administered, patients sometimes recover, and we suppose we have cured them, whereas our remedies have had little or nothing to do with their recovery. Very likely it took place in spite of our drugs."

Dr. Barnesby, in his book, "Medical Chaos and Crime," says: "It would be futile to attempt to estimate the amount of human suffering caused by the ignorance, incompetence, commercialism, and criminal indifference of those who call themselves disciples of Aesculapius, but the evil way may at least be pointed out and denounced." And again: "I am attacking a system, a social condition, for which we are all partly responsible, doctors and laity, scientists and charlatans, law-makers and law-breakers. And particularly do I wish to emphasize and stigmatize the spirit of false ethics and infallibility that the medical profession alone has succeeded in preserving intact, a memorial of the myths and inhuman practises of our medieval prototypes."

Prof. Magendie, the great French physician, whose experiments and teachings are recorded and scattered over the whole globe, addressed the students of the Paris Medical College in the following language: "Gentlemen, medicine is a great humbug. It is nothing like science. Doctors are mere empirics when they are not charlatans. We are ignorant as men can be. I must tell you frankly that I know nothing about medicines. I repeat to you, there is no such thing as medical science. I grant you, people are cured, but how? Nature does a great deal, but doctors do very little." [Think of it! a man so high in the medical profession as Dr. Magendie is acknowledged to be lecturing in such style to a class!]

Magendie again: "So gross is our ignorance of the physiological character of disease that it would be better to do nothing."

And again: "The physician mixes, combines, and jumbles together vegetable, mineral, and animal substances, and administers them right or wrong, without considering for a moment the cause of the disease and without a single clear idea as to his conduct."

Dr. James Mason Good, the noted author, says: "The science of medicine is a barbarous jargon, and the effects of our medicines in the highest degree unsatisfactory, except, indeed, that they have destroyed more lives than war, pestilence, and famine combined."

Dr. Martin Paine, in his great work, "Institutes of Medicine," page 541, declares: "The most violent poisons are among our best remedies. We do but substitute one morbid action for another." [Dr. Paine was professor of Institutes of Medicine and Materia Medica in the University of the City of New York, and member of a number of learned societies in Europe and America.]

Dr. Paine again: "Remedial agents can never transmute morbid into healthful conditions."

Dr. Hall, of Hall's Journal of Health, says: "Medicine, even in the mildest, is a poison and effects a result in proportion to its poisonous qualities. It cures by setting up a disease greater than the original which it seeks to cure."

Dr. Bailey: "I have no faith whatever in our medicines."

Dr. Evans: "Medicine is so far from being a science that it is only a conjecture."

Prof. S. H. Gross, M. D.: "Of the essence of disease very little is known."

Dr. McClintock: "Mercury has made more cripples than all wars combined."

Sir. Benjamin Brodie, M. D.: "If the arts of medicine and surgery had never been invented, by far the greater number of those who suffer from bodily illness would have recovered, nevertheless."

Dr. Franklin says that "nature cures, while the doctor takes the fees."

Another noted physician says that "medicine draws the patient's attention, while nature cuts in and makes the cure."

Dr. Wood, in his "Practise of Medicine," declares in the very first chapter that "we have not yet learned the essential

nature of the healthy actions, and can not, therefore, understand their derangements."

Dr. F. L. Oswald: "Many sicknesses are caused by poisons foisted upon the system under the name of tonic beverages, or remedial drugs; the only cure is to shun the poisons."

Sir Henry Baker, in describing the sufferings of his party while exploring the river Nile, states that he threw away his medicines and substituted nothing but a vapor bath, and that thereafter his men went on their way rejoicing.

Dr. Livingstone gives an account of a similar experience.

Dr. J. H. Kellogg, "physician-in-chief" and manager of one of the greatest institutions in America, says: "If a cure is effected it must be through the wonder-working of nature, and not through the agency of any drugs." The same author says, "Medicinal quackery is by far the most dangerous of any form, yet the most common."

Dr. Kellogg again: "The public have been kept in the dark for ages, until they have come to believe that they must, without asking any questions, swallow whatever the doctor prescribes."

It is the universal testimony of experienced physicians that the people are fanatical and want to be swallowing drugs.

Dr. B. W. Richardson, one of the noted physicians of Europe, says: "The world, I must confess, would be happier if drugs were unknown."

Dr. Thomas N. Reynolds, professor of Materia Medica in the Detroit Medical College, in a lecture delivered before the State Medical Society, said: "There is a most extraordinary misconception with regard to the true functions of medicines and medical men. It pervades the educated medical fraternity itself. It is a common thing to see the younger members of our profession attributing to medicines cures that they never produced. Even the older ones prescribe remedies that serve nothing more than to satisfy the mind of the patient that he is taking medicine, and also to satisfy the doctor that he is doing something for the case. . . . This undue credit to the effect of drugs arises from habit. . . . With medical men the hope to hit upon the lucky remedy has, in all ages, led to the adoption of many absurd things, and to excessive dosing. Nothing but hard learned experience and frequent disappointments will ever convince the young doctor of the worthlessness of drugs. . . . Doctors should be educators rather than physic-mongers." [Such is the testimony of a man at the head of a great medical college.]

Dublin Medical Journal: "What we call medical science is a jumble of inconsistent opinions."

Prof. Clark, New York: "Physicians have hurried thousands to their graves, who would have recovered if left to nature."

Bostwick's History of Medicine: "Every dose of medicine is a blind experiment on the vitality of the patient."

Prof. Clark: "All our curative agents are poisons, and, as a consequence, every dose diminishes the patient's vitality."

Prof. Davis: "The 'vital effects' of medicines are very little understood. It is a term employed to cover an ignorance."

Prof. Baker, New York Medical College: "The drugs which are administered for the cure of scarlet fever kill far more patients than those diseases do."

Alex. H. Stevens, M. D.: "The reason why medicine has advanced so slowly is because physicians have studied the writings of their predecessors, instead of nature." [If they studied nature, would they not be led away from medicine altogether?]

Prof. Joseph M. Smith, M. D., New York College of Physicians and Surgeons: "All medicines which enter the circulation poison the blood in the same manner as do the poisons that produce disease."

Prof. Frank, M. D., London: "Thousands are annually slaughtered in the quiet sick-room."

At a medical association in northern Indiana one of the oldest and most successful physicians present arose and in a public speech to the other doctors declared that the older he grew and the more experience he had, the less medicine he gave; and at the close of his speech he strongly intimated that if he continued much longer in the practise, he would abandon drugs altogether.

CHAPTER XXX.

MEDICAL PRACTISE, ITS RELATION TO
CHRISTIANITY.

The writer of this chapter is L. K. Morgan, Anderson, Ind. He spent some time in the Battle Creek (Mich.) Sanitarium, where he studied physiology and hygiene and attended lectures on disease and its cause, prevention, and cure. His practise of their methods both in the institution and outside gave him a wide experience with disease. The condition of his own failing health led him to an investigation of drugs and medicines and modern methods. His testimony of healing by divine power appears in this book.

**Contrary to
Faith in God.**

Medical practise had its origin among the aliens from God. It is not a science, as some hold it to be, but is properly classed among the arts of the world. Its beginning was in the cesspool of magic. From thence, by a process of evolution, it has slowly made its way to the high pedestal which it now occupies. But at best it is still practise—experimentation. Thus it began; thus it proceeds; and thus it is doomed ever to remain. We shall later notice where, when, and how medical schools started; but at present we simply assert that the practise of drug-medication in the treatment of disease is contrary to faith which proceeds from God. Medical knowledge is not the result of faith. It begins with guesswork and doubt, and makes progress in proportion to the results acquired by practise.

Its Origin. Searching history to find the origin of the practise of medicine, we are not surprised to lo-

cate the early schools among superstitious idolaters. It is difficult to determine from earliest records whether medical knowledge found light in Egypt, among the Hindoos, or in old China. From history of medicine we find that as far back as 3500 B. C. there is evidence of remarkable advancement in medical knowledge. While we discredit the date given because of its disagreement with Bible chronology, according to best obtainable data, the record stands among the earliest accounts of medicine. History of all ancient heathen nations discloses that within their borders the practise of medicine flourished, and books on the subjects were written. This is especially true of Egypt and Greece.

"Chamber's Encyclopedia," vol. 6, page 256, contains a very interesting account of early medicine, from which we quote:

Medicine in its early form was intimately allied to magic. It would soon be discovered *by accident* that certain plants produced wonderful effects, both good and bad, upon the bodies of men and animals, and the reverence arising from their real virtues would lead to ascribing to them all manner of imaginary ones.

"Encyclopedia Britannica" says:

The medical art in ancient Egypt shows an interesting combination of practical and magical remedies. The practical receipt might contain niter or cedar chips or various other in-

gredients, administered in ointment or drunk in beer, but with this the magical formula was also required to deal with the *demon cause* of the ailment. Thus an emetic was given with the following formula: "O demon, who art lodged in the stomach of M., son of M., thou whose father is called Headsmiter, whose name is Death, whose name is cursed forever," etc. . . . Herbs used as medicaments in the infancy of medicine appear to have been chosen for their magical rather than their medicinal properties by a kind of reasoning which comes out very plainly among Chinese physicians, who administered the heads, middles, and roots of plants to cure their patients' heads, bodies, and legs respectively. In like manner European doctors follow the "doctrine of signatures," which was, in fact, mere magic, prescribing mulberries in the treatment of smallpox because their color made them proper to the disease of the blood.—Article "Magic."

**An Evolution
from the
Magic Art.**

To the credit of medicine, however, it is due that we should distinguish in a measure between magic in its early forms and even the magic of the present day. It appears from the most authentic records that modern practise of medicine is a development or evolution from the magical healing art. Distinguishing between remedies, which produce noticeable effects, men have recorded results and have gradually evolved the system of medicine in vogue today; but even to the present the practise of medicine is shrouded with mystery, and at best it is only experimentation. It can

never be viewed as a thing in harmony with God's ordained plan for healing the body.

Early Features and Conditions. There seems always to have been associated with the care of the sick a certain regard for religion. In heathen countries this religion was idolatry. In the early days of medicine the priest who taught the worship was also the doctor. Though it is uncertain whether the practise of medicine originated in either of the countries above named (Egypt, China, or India), we find evidences of the knowledge of it in the earliest histories of these nations, and a development of the art, together with more or less magic, superstition, and religious customs, until about 430 B. C. At this date Hypocrates, who is now known generally as the father of medicine, collected the medical knowledge of that day into concrete form for the first time. Upon that basis medical practise and knowledge have been developed commensurate to the degree of civilization of the several nations of our times. Not a single trace of gospel is to be found in all the records of early medicine; neither is there the slightest evidence that the practise of it has been in harmony with the will of God. On the contrary, there is definite Bible evidence that from the earliest days God has repudiated it.

Health-laws Given to Israel. The practise of magic and the art of medicine were extant in Egypt when the children of Israel were there in bondage. When the Lord called them out by the hand of Moses, he gave them right laws and pointed them to himself as their

physician. It is remarkable to note, too, that he provided particularly for the care of their sick. The fact that the Bible nowhere mentions the use of drugs in the treatments prescribed for the sick, is evidence that God does not approve of drug-practise. Hygienic measures are advised and sanitary conditions required; but, aside from these and the prayer of faith by the priests and the prophets in Israel, we have no doctor nor remedies. To Israel by the hand of God, and not to the discoveries among the heathen, must be accredited the first hygienic and sanitary laws of high merit. Among the heathen the treatment of disease was for many centuries nothing more than an imposition of superstitious practises upon the people, who, according to history, knew little or nothing about hygiene and sanitation. This condition of society explains to us why the Lord gave his people such explicit health-laws when he led them out of Egypt.

**What Israel
Represented
to the World.**

The Jewish nation was located in the midst of the heathen. From time to time it was in bondage to other countries, and no doubt from this contact much helpful knowledge in the care of the sick was learned by the heathen. Though Israel failed to embrace all her privileges, it may be said that the Israelites represented to the world, the school of hygiene, sanitary science, and faith. Embracing whatever of material benefit they could learn from God's people, but not believing in God by faith, the heathen school resorted to the use of herbal concoctions and various other known drugs and magic.

**Medical
Practise Not
Divinely
Recommended.**

When the Lord called his people out of Egypt, he gave them the following promise:

If thou wilt diligently harken to the voice of the Lord thy God, and wilt do that which is right in his sight, and wilt give ear to his commandments, and keep all his statutes, I will put none of these diseases upon thee, which I have brought upon the Egyptians: for I am the Lord that healeth thee. Ex. 15:26.

This same promise is repeated in Deut. 7:12-15. Our God never changes. Tracing carefully the record of his will from the earliest times to the first advent of Christ, we find no account where God has ever established medical schools, nor where he has told his people to apply to the established heathen medical institutions or physicians for help. Having offered his services to his people as their healer, he remains the same to the end. Nor do we find Christ associating his healing work with medical men. His life and attitude toward these things offer to us a worthy example. Medicine failed to cure then just as it does now. Many who had tried every source of help offered by medical practise, finally hearing about the Lord, came and were healed. The Savior, when sending forth his disciples into every city where he himself would come, commissioned them not only to preach the gospel of the kingdom, but also to heal the sick, and he gave them no drugs or medical knowledge to use in doing so.

**Ancient Med-
ical Schools.**

It is a mistake to suppose there were no great medical schools in full operation then as now.* There were also sanitariums,

hospitals, and eminent doctors. Also, physicians traveled from place to place lecturing, teaching, and practising medicine. Those professional men occupied the double office of doctors of medicine and priests of heathen religion, and were bound by the Aesculapian or by the Hippocratic oath, which, because of its severe nature, is of sufficient interest to note briefly.

**The
Aesculapian
and Hippocratic
Oath.**

"I swear by Apollo, the physician, by Aesculapius, by Hygeia, by Panacea, and by all god and goddesses, that I will fulfil religiously, according to the best of my power and judgment, the solemn vow which I now make. I will honor as my father the master who taught me the art of medicine; his children I will consider as my brothers, and teach them my profession without fee or reward. I will admit to my lectures and discourses my own sons, my master's sons, and those pupils who have taken the medical oath; but no one else. I will prescribe such medicines as may be best suited to the cases of my patients, according to the best of my judgment; and no temptation shall ever induce me to administer poison. I will religiously maintain the purity of my character and the honor of my art. I will not perform the

*Note.—Schools of medicine seem to have begun under I-em-ho-tep in Egypt. In Greece Aesculapius (worshipped as the "God of Physic") appears to have originated medical institutions, of which we read that there were more than three hundred bearing the name "Aesculapian Temple of Health." At Piracus, Delphi, Pergamos, Tricca, Troezen, Rhodes, Cos, Cnidus, and Athens some of those first establishments remained and flourished for centuries after the opening of the Christian era.

operation of lithotomy, but leave it to those to whose calling it belongs. Into whatever house I enter, I will enter it with the sole view of relieving the sick, and conduct myself with propriety towards the women of the family. If during my attendance I happen to hear of anything that should not be revealed, I will keep it a profound secret. If I observe this oath may I have success in this life, and may I obtain general esteem after it; if I break it, may the contrary be my lot."

The particular features of this oath to be observed are:

(1) It demanded obedience to their god, who was Apollo—the devil—Satan. Thus it is once more clearly established that medical practise is not from the God of heaven. Carefully noting facts while studying the subject of healing, we will find abundant evidence that Satan is at the head of the drug-practise.

(2) The oath bound men to secrecy and thus formed the basis for separation from the laity. The influence of the wicked thing may be seen to this day, for the same secrecy and separation from the common people is maintained. You will note that the course of study and the lectures were to be in secret (behind closed doors). Pursuing their studies thus in secret (darkness), they learned the art of practising things which they dared not let the public understand. The policy of medical schools to this day is the same. For the purpose of still further hiding from general knowledge their methods, doctors are today schooled in the use of terms from a

dead language, little understood by the minority and entirely unknown to the majority of society.

Everything that is not as open as the day is from the power of darkness. God's ways are all open. The way of salvation, which includes healing, is so plain that the fool need not err therein. Men called of God to minister to the people are not separated by oath of secrecy into societies. Thus the purpose and source of the above medical oath may be easily determined.

**The Folly
Discerned.**

As already mentioned, from the days of Hippocrates, 430 B. C., who traveled widely in his lecturing tours and in his research for medical knowledge, the schools of medicine developed and the graduates were scattered everywhere. Knowing this and that Christ kept his work of healing distinctly separate from the medical practise when he founded the gospel church, just as it had been in all times past in the kingdom of Israel, we can more easily discern the folly of people who today resort to the use of drugs for healing. Is it not pertinent to ask, Did Christ make a mistake or purposely withhold a good thing from his people?

**Was Luke
a Practising
Physician?**

Luke was "the beloved physican." To become acquainted with the record of his life is to recognize an example of how conversion completely transforms a man. The time of his conversion is uncertain, but we have sufficient knowledge of him to prove that his acceptance of the gospel was the work of the church after Pentecost, and probably later than the conversion of Paul. Luke was not a

Jew. He was an Asiatic Greek, born at Antioch in Syria. He had not been counted among the circumcision, and therefore we may know that he was not brought up under the influence of Israelitish customs. His future had been planned by his parents, who educated him to be a medical doctor. His writings in the Gospel which bears his name, as well as in the Acts, indicate him a man of learning; but when we examine closely what he has written, we find not even a hint of his methods of practise in medicine. Writers who refer to him say he was a medical practitioner; therefore his practise prior to conversion was not "miracle" cure. Tradition tells us that he was educated at Tarsus, which, if true, leaves us to believe that his education was at least thorough, for Tarsus was a city of importance and at that day possessed a flourishing medical college. However, while Luke shows the skill of a man acquainted with physiology and medical knowledge, his own book is evidence that he abandoned his practise of medicine when he accepted the power of a miracle-working God.

Conclusion. We may recognize, then, that from earliest times God has designed that those who turn from sin should regard him as their physician. They are not to forsake faith and resort to physicians who experiment upon the body with the use of drugs in their deceptive art.

CHAPTER XXXI.

THE DIVINE MOTIVE OF HEALING.

**The Body for
the Lord.**

When our bodies become the Lord's possession by a full and final quit-claim from us; when we seek no longer to dominate its life and destiny; when we 'live and yet not we, but Christ liveth in us,' we are ready to appreciate that "the body is for the Lord." Intellectually, this is not a new doctrine. We have believed that we are not our own, that he has purchased us for himself; yet the limitations we have put upon his right to us have hindered his full occupancy. Now, however, we leave all to him. He may do as he will with his own. We are not troubled by the many perplexities that burdened us in former days. The temptation to worry about our exposures and risks is simply handed over to him. All we need know is that we are entirely his. That is enough. Nothing can come to us that he does not both apprehend and measure. Whatever attack breaks upon us is but the signal for him to justify his own purpose and protect his own property. This body in which we live is no longer ours. We have vacated all rights to ownership. Every nerve, as well as organ, has been passed over to him, and this temple is dedicated to his glory by this transfer. He will glorify himself by any means he may choose. We have surrendered all responsibility. Sudden changes of the weather are committed to him. A sleepless night no longer plunges us into the Slough

of Despond. Any unexpected invasion of Satan is met by the triumphant Word, "The battle is not yours, but God's." He has found at last just what he has been seeking—a body in which he can live out his life. We learn not to "touch the ark." We must be still, while others in a like condition are restless and dismayed, anxiously striving to deliver themselves. He is Lord over all. How significant the terse sentence of the man of God, who said, "If you do not crown him Lord of all, you do not crown him Lord at all." He is Lord of spirit, soul, and body—everything he claims.

**The Lord for
the Body.**

And not only is the body for the
Lord, but the Lord is for the body.

(1 Cor. 6:13.) "There is reciprocity in God's relations with man." That which God has been for me, I ought in turn to be for him; and that which I am for him, he desires again to be for me. If, in his love, he gives himself fully to me, it is in order that I may lovingly give myself fully to him. In the measure in which I more or less really surrender to him all my being, in that measure also he gives himself more really to me. God thus leads the believer to understand that this abandonment of himself comprises the body; and the more our life bears witness that that body is for the Lord, the more also we experience that the Lord is for the body. In saying, "The body is for the Lord," we express the desire to regard our body as wholly consecrated, offered in sacrifice to the Lord, and sanctified by him. In saying, "The Lord is for the body," we express the precious certainty that our offering has been accepted and that,

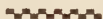
by his Spirit, the Lord will impart to our bodies his own strength and holiness. Only those who have walked close with God, as the saintly writer of these words, can estimate the deep truth they convey.

When we give God all that we have to present to him, he places at our disposal as much of his fulness as we are able to appropriate. And the motive of our life becomes an intense purpose to permit him to glorify himself in us. Instead of narrowing our horizon, of bemoaning our leanness, of limiting the Holy One of Israel, "More room for God" should be our cry. As the body has been the scarred battle-ground of sin's conflicts; so, abandoned to him, it becomes the garden of the Lord, filled with beauty and fruitfulness. The divine motive will thus be displayed in every temptation of the flesh. He will be victor in us because he is the Lord for the body. It is his blessed office to make the body the scene of his glorious working. Sweetness of living, tenderness of spirit, gentleness of touch, kindness of speech, and health of the flesh will flow from this wonderful partnership of the believer and his Lord.

**Adjustment
to the Divine
will.**

This union of the saint and the Sanctifier, through the complete surrender of each to the other, leads the saint to a quiet restfulness in the Lord's provision. The motive being embraced, he knows that every want will be met according to its immediate requirement. He will not desire more than his Lord supplies; he will not force his Lord to a miraculous intervention until his Lord's time has come. Jesus was hungry, but rather than go beyond

his Father's care in providing bread for his hunger at Satan's behest, he would wait until God spread the table for him. So while the children of the world are full of perplexity and solicitude in their physical testings, the saint, joined by an indissoluble bond to the indweller, is quiet, in the assurance that the time and the sufficiency will be manifested in the Lord's own season. There is an unspeakable calm in this experience. David cried, "My times are in thy hand" (Psa. 31:15), and so may we. We do not hasten our departure heavenward by an unwise use of the world's means. We do not seek to save our lives by taking them into our hands. "We have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us."



CHAPTER XXXII.

DIVINE HEALING AND NATURAL LAW.

**Natural Law
Has its Place.**

Some thoughtful and reasoning minds find a difficulty in accepting divine healing because it requires a suspension of the laws of nature, involves a supernatural and miraculous element, and does violence to the existing order of God's natural government and those uniform methods of law and order by which, as they suppose, God himself is governed under the present dispensation.

Now, we concede the place of natural law and, indeed, of spiritual law and all other laws and methods by

which God is pleased to govern his universe. The Bible itself recognizes the ordinances of heaven and earth as God's servants and appointed agencies.

For ever, O Lord, thy word is settled in heaven. . . . Thou hast established the earth, and it abideth. They continue this day according to thy ordinances: for all are thy servants. *Psa. 119: 89-91.*

In the thirteenth chapter of Romans the laws of civil government are recognized as divine ordinances, which God himself has sanctioned for the protection of society.

Natural law, therefore, is God's own direct mechanism for the government of the universe, and it is quite right that we should recognize and respect it. No reverent believer will lightly ignore or transgress it.

Spheres of There is another principle which we
Natural Law. must also recognize along with this principle of natural law; namely, that there are various spheres of natural law and that the one rises above the other, each successive sphere controlling the one below it, so that what would be supernatural in the lower sphere becomes perfectly natural in the sphere above it.

For example: the piece of rock lying on the ground represents the lowest form of nature in earthly matter. The little plant that grows beside it is a higher form. The bird that sits on the branches above it is a still higher form. And the naturalist who stands studying the rock, the tree, and the bird is a still higher form of creation. Now, the government respecting each is such that what would be supernatural for the rock to do is perfectly natural for the bird, and what is super-

natural for the bird would be perfectly natural for the man.

And so, as we rise still higher in the economy of the universe, we find ever-ascending altitudes of existence, and each new sphere has its own higher laws; and the higher ever rules the lower. We find a spiritual realm with its laws and forces, and these control the realm of material. For example: the law of gravitation makes the tree fall to the ground, but the law of organic life makes the living tree stand and reach out its mighty branches to the heavens. By the law of matter my hand would fall by my side, but I can put forth the higher law of my will and not only raise my hand but carry in it a weight equal to my strength. So, as we reach the higher realms of spiritual life and power, and get nearer to God himself, we shall find that what was impossible on the lower level is perfectly natural on the higher, and what we call miraculous here is regarded in yonder heavenly places as perfectly natural.

Tell a savage of the Congo that you can convert water into a solid mass, so that it can be handled and measured like a piece of wood or stone, and he would laugh you to scorn and regard it as a miracle. He would say to you, like David Hume, that it is contrary to human experience. That simply means that it is contrary to his experience. All he needs is a little wider knowledge, and a little larger experience of the higher laws of nature, and it will become to him perfectly natural.

**What the
Higher Law
Does.**

So to the natural scientist on the lower plane of physical laws it may

be perfectly correct to say that a certain physical condition must certainly end in death, and yet a higher spiritual law may come in, a law of divine life, through which that physical condition shall be entirely changed and that sinking body raised into vigor and health. The scientist might say it was impossible or miraculous, but it is simply the coming in of a higher law and the lifting of the man from the sphere of the material to the spiritual realm.

There is a day coming when in our glorified life these bodies shall be able to pass from world to world as quickly as thought can pass now, and when that day comes, it will simply be a higher sphere of life and being. But we are constantly entering upon the higher even here and anticipating and overlapping it, even as a chrysalis grows into the butterfly and the acorn contains within its folds all the forests that are to spring from its germ.

Secret of Divine Healing. All that is necessary, therefore, is that we rise to the higher life and we shall find its laws lifting us above the restraints of the lower. The real secret of divine healing is to reach out to the divine life and become united with the Living One. Then his supernatural life will fill not only our physical but our spiritual nature, so that we shall find that 'the law of the Spirit of life in Christ Jesus hath made us free from the law of sin and death.' Rom. 8:2.

CHAPTER XXXIII.

GOD, NATURE, AND HEALTH.

**Christ's
Teaching.**

It is said of Jesus that he taught, preached, and healed. The statement may be ventured that as we read in the second and third chapters of Genesis the account of the creation, the fall, and the promised seed, we read the subject-matter of many of Christ's sermons. His teaching, like those chapters, made God so real and near. As one reads Matthew's account of Christ's Sermon on the Mount it seems that it would be impossible to surpass the simplicity with which he taught of God, his justice, active benevolence, and care over his creatures. Blind unbelief always errs and scans his works in vain; but to the believing heart, how very near God is! Jesus sometimes had to say to his hearers, "O ye of little faith!"

**Christ's
Text-book.**

Not the Old Testament only, but nature also, was his text-book. His teaching and preaching were undoubtedly pointed and radical, and the healings were definite. He taught of God in nature and in grace, laid down the principles of his kingdom, and defined man's duty. He named the devil right out, described and uncovered his works and influence, proclaimed deliverance to the captives and wrought deliverance for all who believed the word. The wine of his doctrine was unmixed with the water of much of the sentimental teaching and chaffy stuff that is given

out for spiritual food in these days; and although upon some he had to lay his hands more than once for healing (see Mark 8: 2-25), he never told them it was not God's will to heal them.

God is Nature's Author. Dear oppressed soul, does not Nature do all in her power to throw off the impurities in your blood, overcome disease, and heal your body? Look how rapidly a cut or bruise heals when the blood is pure. The same mysterious power that heals the cut is at work in all the body. It is life, and it works wonders. Life is an undefinable and invisible element, whose author and source is God, and which is a necessary property of all animate things.

What is Nature? She is an instrument in God's hands. Jesus did not say, "Behold, if Nature so clothe the grass of the field which today is and tomorrow is cast into the oven, shall she not much more clothe you? O ye of little faith!" He did not say, "Nature supplies the fowls of the air with food." But he did say, God, your heavenly Father, does so.

The Supernatural in Nature. Among both animate and inanimate things, what are called "natural effects" are all wrought by supernatural power; for Nature of herself is as powerless as any of the particles of matter of which she is composed. Without an overruling and universally energetic Providence no effect whatever (in nature) can be brought about. If there be laws which God has imposed on the universe, whether they be general or particular, they must have their action and efficiency from himself; and, whatever be the

mode according to which he governs, he himself must be the energy by which the government is administered; and therefore it is not general or particular laws which govern the world, but the great, wise, and holy God, governing according to a particular mode of his own devising, and according to which he is disposed to work.

**Nature and
Grace Agree.**

Now, if the general will of God in nature is our physical health, the will of God in grace is not opposed. Divine healing and natural healing (so called) are not antagonistic, for they have a common author and are given for the same purpose—our physical health. But the former is as far above the other as God is greater than his laws. The one is wrought directly by the power of God himself, while the other is wrought by the power of life of which he is the author and fountain.

Natural healing is his gracious provision for the healing of all animate things. His spiritual children share in that as well as in the sunshine and rain which he sends upon the just and unjust. How thoroughly comforting and faith inspiring is the thought that he who is Nature's author and life-giver, who gives to my body its life, is my Father! I would not ignore Nature nor despise her healing, but my faith and trust pass through Nature unto Nature's God; and, giving him heartfelt thanks and praise, I gladly accept and avail myself of every benefit that comes to me from him through conforming myself to her laws. The hesitancy some have in giving God alone the glory for their recovery from

diseases when it comes in a gradual and what seems to be a natural way arises from not recognizing the truth we are seeking to bring out. In the Bible God speaks in language which shows that he intends us to understand that he rules over, and himself gives life and energy to, what we call nature.

**God Greater
than Nature.**

God and nature are not divided as to the exercise of care and provision for our health and healing, except it be in the fact that God is greater than nature by so much as he who built the house is greater than the house. For his obedient people he made the ground to bring forth sufficient fruits every sixth year to last them for three years (Lev. 25:21; 26:4-10), and when they were disobedient, he withheld the rain, and the land did not yield her increase. When they served him, he blessed their bread and their water, and took (or turned) away sickness from them. (Ex. 23:25; Deut. 7:15.)

**Death an
Enemy to Man.**

Natural death is according to nature, and is that to which God subjected man on account of the fall. It is an enemy; but only to man, because his body was formed with a view to immortalization. Adam is declared to be "the son of God," and mankind are termed "the offspring of God." This is not the case with animals, although they too were formed of the dust of the ground and although both man and beast possess one breath. (Eccl. 3:19.) God being a spirit, his offspring would necessarily be spiritual, being of the same nature with himself, and therefore immortal. (Heb. 12:9; 1 Cor. 2:1; 6:20.)

**Physically
Connected with
Two Worlds.**

We have natural bodies to connect us with the natural world, and therefore we here speak to some extent of natural things. Again, our bodies may be either the house of Satan or the temple of the Holy Spirit, as well as being the dwelling of our own spirit, and thus they are directly connected with the spiritual world. We must not ignore or forget the fact that we are physically connected with both worlds. God does not deprive the bodies of his spiritual children of the benefits of his workings in nature.

**Cleanliness
and**

Proper Living.

A clean soul and mind give to us a mighty incentive to seek to live cleanly and properly. Proper living is living according to nature's laws under which our bodies have been put. Right sanitation, cleanliness of home and person, pure air and water, pure and wholesome food, temperance, and a sufficient amount of physical exercise, all have their God-appointed part in keeping us in health. He may heal us by a direct touch of his hand; but if we are to retain our healing and keep in health, we must observe these things. Those who do not are simply going against the natural laws of God, which, although not bound upon the conscience, for they are not moral laws, nevertheless have their influence upon the soul. There are some people who are actually too dirty in their persons and in their homes to have the God of purity dwell with them, and yet they will wonder, or some one else will, why they can not hold an experience of salvation. A pure soul and mind want to live in a clean body. A clean body demands and delights in clean

surroundings and pure air; and, as a result of living in such an atmosphere, it has better health. There is apt to be something lacking about the purity of people's souls when their bodies and homes smell of impurities that soap and water can remove. Even Nature fights the devil, for he is a trespasser on her territory. We need not fear her nor dread compromise by seeking to know her laws and to live according to them; for when she speaks, God is talking.

**Our Part
in Maintaining
Health.**

The health of the body is a very important matter. God has a part to play in it, and so have we. I do not now have direct reference to faith. There are things which should precede faith, and unless they do, faith is more or less hindered, and the sick are not healed.

There is a normal natural appetite in us for food, a desire that must be satisfied. This is for our health. There is sometimes also an abnormal or craving appetite, which is unnatural, and people are often brought into bondage to it and make a god of their bellies. Sometimes we find persons who think they can eat almost anything and any amount in the way of foods after they get saved and take Jesus for their physician. Now, the Lord does not obligate himself to take care of us and heal us while we are gluttonous or intemperate in our eating and drinking. We have our part to do in this, and we should learn about it. Paul exhorted Timothy to drink no longer water, but to use a little wine for his stomach's sake and his often infirmities. It is clear that Timothy had some kind of infirmity of the stomach, or at least

had had, and at times he had stomachic trouble. It was rather a weakness of that organ, and so he needed to use special care.

There are people today who have weak stomachs, which are made so in many cases by abuse in eating and drinking, and which will remain largely so until their death, from the fact that God has not promised to make a new body nor to supply wasted and exhausted parts in every case, especially if we do not guard against excesses, and fail to exercise the proper faith for a sound body. Do not understand that God will not restore health even in its completeness, but we should remember that he requires us to be temperate and to abstain from eating excessively of things that we know to be injurious and irritable. Heart-trouble, indigestion, dyspepsia, etc. are sometimes caused by excessive and improper eating. God wants us to be well, but he also wants us to learn the laws of health and not to be under bondage to a perverted appetite and those things which so commonly cause us trouble.

**God Desires
Our Health.**

“I wish above all things that thou mayst prosper and be in health, even as thy soul prospereth,” said “the beloved apostle”; and it may rightly be taken as the Lord’s desire for us. Hence if we go about our part, we then can easily expect God to heal us and to do that which we can not do ourselves. Many while in sin used much poisonous drugs to their own hurt, and God has to counteract this evil, as well as to heal the disease itself. When we have obeyed the law of health in our bodies, then we can turn our

case over to God, call the elders of the church, let the prayer of faith be offered, and receive healing. We can do this and not take medicines at all. God prescribes temperance and condemns gluttony; does not recommend drugs, but calls our attention to the fact that "the prayer of faith shall save the sick."

**Our Duty and
Expectation.**

To eat anything our appetite may call for and any quantity just because we are looking to a never-failing physician, would be rather tempting God. We are not to drink poison just because Jesus said, "If they drink any deadly thing, it shall not hurt them." The Lord will overlook an unintentional act of intemperance; but when we know better and do not do better, we shall always have trouble in getting the Lord to hear us. Abstain from those things that give trouble, be temperate in all things, take exercise, breathe fresh air night and day, trust and obey God, keep humble, and be serviceable. Expect God to keep you well as also to make you well, and your body will prosper and be in health, and God will be glorified.

CHAPTER XXXIV.

WHAT TO DO.

**Opposition in
the Home.**

Some of God's children are sometimes so circumstanced that they do not know just what to do in order fully to obey God and follow the teaching of his Word in time of severe sickness and disease. It is especially so where one has much opposition in the home. For instance, a mother is saved and the father and other members of the family are opposed to the way of faith, especially to trusting in God without the employment of medicines and doctors. If a child is sick, the mother desires to trust it with the Lord; but the father or some other member of the family procures a doctor, administers medicines, or requires the mother to administer them. She knows that in case of sickness the Word of God instructs to send for the elders. (Jas. 5:14.) Sometimes it happens that there are no elders available or that the husband positively objects to having them come. In such cases the wife and mother can only yield submissively to the will of her husband and ask God to overrule all to his glory. Although she may be unable to fully carry out her desires in the matter, God will honor her for her trueness, even though she may not be able to fully comply with the Word. Even if compelled to administer medicines against her will, she can quietly and in her secret devotion lift up her heart to God in faith, regardless of all opposition. In such times it is well to seek

the Lord for the necessary wisdom to know just what course to pursue.

Promises. When those in authority in the household do not compel one to refrain from complying with the Word fully, there should be no question about what to do. The prayer of faith is the remedy. There are promises to the sick and to those who are praying for the sick, whether they are new converts or those who have been saved for many years. The weakest of the children of God have the privilege of laying hold upon such promises as John 15:7; Mark 11:24; 1 John 5:14, 15, even if they be all alone; or if there are other children of God present, they can take the promise of Matt. 18:19. If their prayers do not avail and elders are available, then they should comply with Jas. 5:14, 15.

Compliance with Health-laws. Again, some are perplexed as to just what course to pursue in cases where the laws of the land interfere, especially in regard to contagious diseases. It frequently occurs that physicians and others make threats and say the law requires a person to do certain things when there is no such law in existence. Where bad contagious diseases, such as smallpox, scarlet fever, diphtheria, etc., are contracted, it is generally required that the same be reported to the board-of-health officer, and also that the patient be isolated in order to prevent others from contracting the disease. In such cases it is right and proper to comply with the law and notify the proper officer. After such notice is given, it is the officer's duty to visit the patient and to place him or her under quarantine if he

deems it best to do so for the safety of the public. But in most States and countries there is no law compelling any one to take medicine, even after the health officer has been called; that is, where the sick one is otherwise properly cared for. Every precaution should be taken to prevent the spreading of contagious diseases, and proper care and nursing should be given to those who are sick. In many cases of contagious diseases we have known of the sick being healed before the arrival of the health officer. Health officers are generally physicians and opposers of divine healing; but, if treated with all kindness and respect, they will usually comply with the requests of the afflicted, if the matter is set before them in a kind, pleasant manner. For information regarding the requirement of the law, write to the secretary of the State board of health at the capital of your State.

**As to
Vaccination.**

Some have asked what to do in regard to vaccination. We consider vaccination more of an imposition than a benefit. Thousands of people today are suffering and will probably always suffer on account of the evil results of vaccination. Nevertheless, it is generally regarded as a means of preventing the spread of smallpox, and health officers in some places require vaccination, and school boards require it of the children on pain of expulsion from the school, and the parents in some places may be fined if they fail to send the children to school. If the circumstances are such that a refusal would bring prejudice against the parents, the children, or the church, it would

probably be wisdom to submit to the vaccination and to trust God to overrule any evil effects. To do so would not be sin, but simply subjection to the "powers that be." However, in view of the rising sentiment against vaccination, it is doubtful whether in any locality prejudice would be occasioned by refusing vaccination. This question the individual who is responsible must decide.

**In Case of
Death.**

In case of death a burial certificate is required before the body may be interred; otherwise there is a penalty. Where no physician has been in attendance, any member of the household, or family, of legal age, may fill out the blank, answering the questions, and the undertaker will then be able to procure the necessary permit for burial.

Childbirth.

In case of childbirth there need be no neglect in giving the wife and mother the necessary care and attention, on account of belief in divine healing or for fear of displeasing the Lord by providing the necessary help. If ever a woman needs help, careful attention, and sympathy, it is during this ordeal. Should there be no competent help present, there should be no hesitancy in procuring the same, whether midwife or physician. Medicine is unnecessary, but proper care and nursing will not hinder the exercise of faith in those who are fully trusting the Lord.

**Wounds or
Broken Bones.**

In case of a broken bone, or a wound, the bone should be set and the wound properly dressed and given the necessary attention. Then prayer for the healing would be in order. Some have asked what should be done regarding surgical

operations in case of a tumor or other unnatural growth. The afflicted one or those responsible must decide whether or not there should be an operation. It should be a matter of prayerful consideration, so as not to allow the enemy afterwards to accuse and harass the soul. However, we would not here limit the power of God, who is able, not only to render the needed help in the minor afflictions, but to do what physicians and surgeons can do, and also to do exceeding abundantly more than we are able to ask or think. He who said to his disciples, "Have faith in God," placed no limit to faith in the fulfilment of his promises; and the benefits to be derived therefrom were limited only by the exercise of faith. The exhortation, "Have faith in God," was followed by a strong promise limited or modified by the condition that a person "shall not doubt in his heart, but shall believe," etc.

For verily I say unto you, that whosoever shall say unto this mountain, be thou removed, and be thou cast into the sea, and shall not doubt in his heart, but shall believe that those things which he saith shall come to pass; he shall have whatsoever he saith. Mark 11: 23.

Therefore, I say unto you, what things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them. Mark 11: 23, 24.

He who said these words "is the same yesterday, today, and forever." Heb. 13: 8.

CHAPTER XXXV.

GEMS OF TRUTH ON HEALING.

Sickness is not natural. God made all things "very good."

Therefore we need not look for the remedy in natural means. God made the material universe, not as a laboratory of medicines, but as the home of an innocent and painless race.

Sickness has come into the world through the fall; therefore we must look for its removal through the Savior.

If disease comes to us through the power of Satan—and it often does directly—then the only antidote to Satan is the power of the Son of God.

If disease comes from the divine chastening, then the true and only remedy is to yield ourselves to God's discipline, and then, having learned the lessons, to receive from his hands deliverance.

If disease comes from the transgression of natural and physical laws, then the only sufficient counteracting force is His resurrection power who has already overcome the greatest and most formidable law, viz., death itself, and given us the pledge of his own supernatural power over all opposing forces.

In Ex. 15:26 God tells his people that if they will walk in his ways, he will keep them from the diseases

of Egypt, and announces himself as their constant healer.

In Num. 21:8 he heals them when bitten by fiery serpents, through a look upon the type of Jesus, a brazen serpent.

In the thirty-third chapter of Job and in the history of Job himself we find sickness coming through the power of Satan, as God's second voice, serving to recall man from his error, and taken away when he has learned his lessons.

In Psa. 103:3 David praises God for healing just as he does for forgiveness and salvation.

In Psalm 91 God promises protection for our bodies as well as for our souls, if we abide in him.

The promises of healing are always connected with salvation. (Psa. 103:3; Jas. 5:14, 15.) Healing is always mentioned in connection with salvation.

In 2 Chronicles 16 Asa dies in his sickness; he seeks not unto the Lord, but unto the physicians.

In Isaiah 38 Hezekiah lives, because he seeks not unto the physicians, but unto the Lord.

Isaiah 53 shows that the removal of our diseases would be provided in Christ's atonement along with that of our sins.

In Matt. 8:16 Christ fulfils the prophecy in Isaiah, healing "all that were sick."

In Luke 13:16 he declared that the infirm woman was bound by Satan and ought to be loosed.

In Luke 10 the ministry of healing is given to the Seventy, to represent the future workers of the church.

In 1 Corinthians 12 it is bestowed upon the whole church as one of its ministries and gifts, until Jesus comes.

In 1 Corinthians 6 our bodies are called members of Christ, and the body is said to be for the Lord, and the Lord for the body.

Like all Christ's redemptive gifts, healing must be received by simple faith without material means.

Christ's healings were all on conditions that belong to redemption and the gospel, not at all on natural conditions. They were on the simple condition of believing on him; namely, "Whosoever will, let him take"; "According to thy faith be it unto thee."

Disease is the physical penalty of iniquity. Christ has borne in his body all our physical liabilities on account of sin; therefore our bodies are released judicially from every physical infirmity and suffering in so far as these are the results and retributions of sin.

Moses, David, Jeremiah, Ezekiel, and Malachi—all foretold that Christ would heal. Each placed Christ's works of healing in the gospel day.

Sickness is an abnormal condition of the body, just as sin and depravity are an abnormal condition of the soul. To be in sin is to be spiritually in a discontented, unhappy, and unrestful state; to be sick or diseased is to be physically in a discontented, unhappy, and unrestful state.

It is not a sin to be sick, but it is not the will of God that his people be thus oppressed.

The natural causes for sickness and disease are: in-

temperance, as in overeating, overworking, etc.; the use of narcotics, poisons, tobacco, whiskey, opium, morphine, etc.; sensualism, sexual excesses, exposure, etc. The supernatural cause of sickness and disease is Satan. He is the cause, either directly or indirectly, of the multiplicity of ailments and infirmities of mankind. He uses various agencies in laying his oppressive hand of affliction upon the people.

It is no less God's will to heal us than it is his will to save us. Though it is more important that we be saved than that we be healed, yet it is important that we be healed.

We are saved by faith, and we are healed by faith. Trust in the health-promises will bring health to the body just as certainly as salvation is brought to the soul. God has promised both alike in his immutable Word. He can not lie. One is as certain as the other. It is absolutely impossible for either to fail.

Faith is taking God at his word. It is simply believing God. It is the arm that reaches forth and takes hold for healing. If you have no faith, you have no arm; therefore you can not reach and get healing.

Faith comes by hearing. If you read that God will heal you, you have heard it. If you consider God faithful, it will beget faith in you.

Faith must proceed healing. We *feel* in our bodies that we are healed *after* we have believed, not *before*.

Get the three "f's" right. Observe the order of healing—faith, fact, feeling. (Mark 5: 27-29.) First comes faith: "She . . . touched his garment; for she said, If

I may touch but his clothes, I shall be whole." Next comes healing: "Straightway the fountain of her blood was dried up." Last comes the feeling: "And she felt . . . that she was healed." God never departs from this order. If we depart from it, neither faith, fact, nor feeling will be as we desire, because they will not be as God desires.

If you are to be healed according to the Scriptures, it is necessary that you should act according to the Scriptures; that you should talk according to the Scriptures; that you should dress according to the Scriptures. Are you willing to do this? How can you expect God to heal you according to his Word if you do not live according to his Word?

People have to forsake all their sins in order to get saved; and, likewise, they have to forsake all their own ways, doctors, drugs, and dopping in order to get healed.

God uses the same agent to heal the body that he uses to save the soul—his word.

Jesus Christ is the minister of healing as well as of salvation. There is healing in his stripes (Isa. 53:5), in his wings (Mal. 4:2), in his word (Matt. 8:8, 13, 16), in his name. (Acts 4:10.)

Jesus put healing in the first commission, which was only to the Jews. He likewise put healing in the last commission, which is to "every creature" "in all the world." Healing is on equal footing with salvation in both commissions.

To each of his ministers he gave his power to heal, and now he says, "If any of you are sick, send for the

elders and let them anoint you and pray for you, that you may be healed."

Will you believe and obey God, and be healed, or continue to live in disobedience and to have no faith, and remain a sufferer?

THE DIVINE HEALER.

*We may not climb the heavenly steeps
To bring the Lord Christ down;
In vain we search the lowest deeps,
For him no depths can drown.*

*No tale old, nor mythic lore,
Nor dream of bards and seers,
No dead fact stranded on the shore
Of the oblivious years;*

*But warm, sweet, tender, even yet
A present help is he:
And faith has still its Olivet,
And love its Galilee.*

*The healing of his seamless dress
Is by our beds of pain;
We touch him in life's throng and press,
And we are whole again.*

*Through him the first fond prayers are said
Our lips of childhood frame;
The last low whispers of our dead
Are burdened with his name.*

*O Lord and Master of us all!
Whate'er our name or sign,
We own thy sway, we hear thy call,
We test our lives by thine.*

—Whittier.

